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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

MAR ELIAS, A NESTORIAN BISHOP.

BY THE REV. DR. PERKINS (OF OROOMIAH)..

AUTHOR OF "A RESIDENCE OF EIGHT YEARS IN PERSIA AMONG THE NESTORIAN CHRISTIANS."

There died in the village of Geog Tapa, Oroomiah, Persia, on Sabbath morning, Dec. 6, 1863, a Nestorian bishop, Mar Elias, at the age of about eighty-five years. It is eminently true of him, that he came to his grave in a full age, like as a shock of corn cometh in in his season. Having been intimately acquainted with this good man, for the period of a generation, I was requested by his people to preach his funeral sermon on the following day. While riding to his village for that purpose, a missionary brother said to me, "There has not, probably, since the days of Polycarp, lived an oriental bishop, of a more apostolic character and spirit than Mar Elias,"—a remark to which I can most fully subscribe.

My acquaintance with Mar Elias commenced on my first arrival among his people, just about thirty years ago. Being quartered for a few days in a small upper room, in the city of Oroomiah, provided for the stranger by the Mohammedan governor, there came to me, from his village six miles distant, among the many Nestorians who sought my acquaintance, a fine-looking man, more than fifty years old, whose venerable and saintly appearance then suggested to me the idea of the ancient prophets. There accompanied him four fine little boys, and he requested of me copies of the Gospels for them, in the ancient Syriac, which he had been informed that I had brought with me. There were then no books in the modern Syriac, or spoken language of the Nestorians, which was as yet unwritten. Arranging the boys before me in a row, and placing a copy in the hands of each, the bishop told them to read, which, for a wonder, they did, being, among the "sons of the prophets," a small band of readers whom he watched over in his native village.

I do not suppose that Mar Elias or the little boys had ever before seen a printed book, having only had limited portions of the Scriptures in manuscript, in an obsolete tongue; and their joy and thankfulness for the boon on that occasion were altogether indescribable, evinced in their reverently kissing the books and folding them to their bosoms, as well as by their expressions of gratitude to the giver.

Thus commenced my acquaintance with Mar Elias, who was then, I have every reason to believe, a good Christian man, and his faith has ever since been uniformly and eminently that of the just, shining more and more unto the perfect day, till he has risen like his ancient namesake (Elijah), whom he obviously sought to copy, not bodily indeed, in a chariot of fire, but his sanctified spirit borne on the wings of angels to Abraham's bosom.

I could not speak with any such confidence of the piety of any other Nestorian at the time I reached my missionary field. This aged bishop seems to have been the old Simeon of his period, and of his people, devoutly waiting for the consolation of Israel; and I soon found, on becoming acquainted here, that he had, for a considerable time, been regarded as a marvel of goodness—an almost solitary light in that dark age and this dark land—a light shining, of course, all the more brightly, for the intensity of the death-shade by which it was surrounded.

I have adverted to the circumstance of his bearing the name of Elijah; but the good bishop resembled that ancient prophet more than in name. He had a burning zeal for the cause and the honour of God.

Some two years before my arrival in this country, there came hither a Papal bishop—a native of

Merdin, in Mesopotamia, but who had been educated in all the arts of Jesuitism at Rome. His bearing was most arrogant, and, in the name of the Pope, he attempted to subject the poor Nestorians of this region to the Papal yoke. Among his many other shameless usurpations, he entered the ancient Nestorian Church of Geog Tapa (the same in which I preached the funeral sermon of the recently departed bishop), and hung its plain and venerable walls with tawdry Papal pictures, as a signal for declaring it the property of his Holiness at Rome. Mar Elias followed him, and, in holy indignation at such desecration of the church of his fathers, he tore down the pictures and drove out the Jesuit emissary, being obliged, as it was said, to put his then strong arm in requisition for that purpose (as the brazen intruder would yield to no milder agency), thus evincing a jealousy for the cause of God, that reminds us of Elijah of old confronting the prophets of Baal.

Just at the time of my arrival here, there was another oriental Papal bishop on the ground, from the ancient town of Elkoosh, near the Tigris, which is now a kind of eastern Rome. He pretended to be a Nestorian, and, as such, persuaded all the other bishops of this province to assemble and consecrate him patriarch, as a rival to Mar Shimon. But good Mar Elias, being older than his colleagues, wisely kept aloof, and even protested, suspecting the treachery; and the result soon confirmed his suspicions that the emissary from Elkoosh was a Papal wolf in sheep's clothing.

Two years after my arrival in the field, came the onset of the French Jesuits, with M. Borè at their head—himself in the garb and with the self-assumed title of a French colonel, arrayed with sword, epaulettes and spurs,—dashing, swaggering, and blustering hither and thither through the province, attempting to take forcible possession of Nestorian churches, &c. &c. And he, too, found no so formidable an antagonist to the accomplishment of his schemes as this same holy Mar Elias: indeed, it was a common observation among the Nestorians here, during the early years of our mission, that but for this venerable, godly bishop, who stood nearly alone, like the aged oak that unyielding braves the tempests, their people would all have been driven over to Romanism, under such repeated and relentless onsets from the emissaries of Rome.

A very striking trait in the remarkably beautiful Christian character of Mar Elias, was his love for the Holy Scriptures. I do not believe that the man ever lived of whom it could be more justly said, in the language of the Psalmist, "His delight is in the law of the Lord; and in his law doth he meditate day and night." As I have intimated, he possessed but limited portions of the Scriptures—as the Gospels, the Psalms, and the Pentateuch—when I came here; and those, in an ancient, unused, and almost unknown tongue. Yet even then he manifested the same absorbing interest in the portions to which he had access, and the same ardent affection for them as in subsequent years; and as the other parts of the Bible came to his knowledge, he welcomed them and rejoiced over them as indeed the recovery of what had been to him a lost revelation. I well remember, when one day engaged in translating from the Acts of the Apostles, which Mar Elias had probably never seen before, he called at my study, and, taking up some of the sheets which we had completed, read them in a whisper, most deeply absorbed, and at length, laughing audibly, exclaimed, "Well, this Paul was truly a curiosity." As he advanced in life, and his health became less firm, he spent the larger portion of his time in poring over the Bible, and became very familiar with all parts of it. It was more to him than his meat and his drink. His mind and heart were thus moulded by it. His thoughts and conversation ran most naturally in Scripture channels. He ever had an apt quotation or illustration from that ample storehouse; and perhaps there was never an instance which more strikingly illustrates the hallowing power of God's Word, than in his case, in accordance with the Saviour's prayer, "Sanctify them through thy truth—thy word is truth." Portions of the Bible, in an ancient, unused tongue, accompanied by the Holy Ghost, seem to have been the only means of grace which he enjoyed during the early years of his religious experience. To him it was verily a lamp in a dark place; and the precious fruits it wrought in his heart, and soul, and life, well attest the adaptation and efficacy of this heaven-appointed instrument, as the sword of the Spirit, to transform fallen men back to the image of God.

This Nestorian bishop evinced a deep interest in the education of his people, from the commencement of my acquaintance with him, and even before that period. As I have intimated, he had his little school in his village (the only one then existing among his people) at the time of my arrival, as Elijah and Elisha had their schools of the prophets, in the waning days of Israel, near the banks of the Jordan. When we opened our first school on our mission premises, two months after reaching the field, Mar Elias sent his school to us bodily—fourteen young men and boys—to join ours, not only that they might thus enjoy better advantages than his village would afford, but especially to encourage and strengthen the missionaries in the commencement of their labours for the good of his people. The idea of female education was then unheard of among the Nestorians. When this immense innovation was attempted, three years later, Mar Elias gave to it his strong support, in the face of prejudice and opposition; and the great success that has since attended this important department of our work, has been not a little owing to the fostering influence of this aged bishop. The same is eminently true in regard to the more than half a score of revivals, of surpassing interest and power, that have occurred here in about as many years (a blessing also before unknown here), in promoting which Mar Elias has

engaged with much zeal and evident enjoyment, and overflowing gratitude to God. And I may here remark, once for all, that every department of our work has, from the first, in like manner enjoyed his personal encouragement and his unwearying efforts to promote it to the fullest extent of his power. During the thirty years of our residence among the Nestorians, in the most intimate personal relations and Christian and religious intercourse with this dear old man, I am not aware that there has, in a single instance, been the slightest jar of word or feeling to mar those relations: and the heart of every missionary now on the ground, I am sure, mourns his departure with the profound sorrow of a great personal bereavement.

Mar Elias was a remarkably unselfish, self-sacrificing man. What is the will of the Lord, and for the good of his cause, seemed always to be his guiding star. While he saw spring up around him, in connection with our missionary work, some scores of well-educated preachers of the Gospel, so far from ever betraying the least feeling of jealousy, lest he should be eclipsed or overshadowed by them, he would sit serenely in his own large church and crowded assembly, and listen to the able performances of his youthful "sons of the prophets," preferring himself simply to pronounce the benediction, and at the close, I have often heard him exclaim, with the utmost artlessness and warmth, —"I thank God that he has raised up so many preachers who can preach his word so much better than I can:" and as a rule, he would leave some of them to perform the more responsible services in his own church on the Sabbath, and, staff in hand, trudge off on foot, even when he was physically but ill able to do so, several miles, to some smaller village or hamlet, and perform the less conspicuous work of preaching to little companies there; and he rejoiced to do so, thus setting an example of humility and practical self-denial more precious than gold to the rising ministry.

This godly oriental bishop, as may have been inferred, was a man of almost unequalled lowliness of mind and simplicity of character. Though possessing fine natural powers, and a truly venerable presence, he was ever the ready companion of a little child; and, as a matter of course, was a great favourite with children. Often have I thought of the blessed Saviour saying—"Suffer little children to come unto me, and forbid them not," as I have seen him in the families of our mission, and among his own people, calling the delighted prattlers to his knee and patting their heads, usually with the comment, "These little ones utter praises to the Lord according to the words of David, 'Out of the mouth of babes and sucklings,'" &c. Indeed, he was himself a little child, in the meekness and gentleness of his character, in accordance with the declaration of Christ, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." And how strikingly was his soul thus assimilated to the very spirit of the celestial world!

Mar Elias was a very happy winning Christian. He habitually rejoiced in hope. He not only thanked God, as his usual frame of mind, for the great and blessed work which he beheld in progress in the reformation and salvation of his people, but his lively faith embraced the Mohammedans also, and he looked with ardent longing, earnest expectation, and fervent prayer, attended with discreet efforts, for conversions among that class. Nor will the precious seed he has thus sown be lost. His serious yet bland demeanour, and holy life and conversation, as well as his faithful testimony, have left an abiding impression on the minds of not a few. He also took cheerful and hopeful views of the progress of the Gospel throughout the world. Indeed, he seemed to live habitually on the very border of the millennium, if not already in it. And all this, though his was temporally a hard lot. The wonder is how he could be so buoyant. In this dark land of oppression, seeing his poor people crushed and wantonly abused by haughty Mussulmans, like the Israelites under the task-masters of Egypt, and sharing with them, in a most tender sympathy and heartfelt compassion, in all their sufferings and wrongs, it is a marvel that his spirit was not broken long ago. But strong trust in God, and the promises of His word, sustained him. Poor, and often sorely pressed for means to live and support those dependent on him, and not unfrequently seeing young women of his flock, and sometimes young men, caught, like lambs by ravening wolves, by brutal Mohammedans, hurried away from their homes, and compelled to profess the corrupt faith of Islam, and yield to matrimonial alliances which they loathed from their inmost souls, and he as often exerting himself to the utmost to rescue them, it is a great wonder that he lived to the age of more than fourscore years, and maintained an habitually cheerful frame. But he lived up to the injunction, "Casting all your care on God, for he careth for you." On the morning after I first met him, being invited by him to attend his church service at a very early hour (even before the break of day, to avoid annoyance from the Mohammedans), I witnessed an impressive ordeal. A young Nestorian, who had been guilty of some crime, to ward off punishment professed himself a Mohammedan. He soon relented, and secreted himself, and was that morning in the church to recant his desperate act. The venerable bishop held the Gospels over his head while he kneeled, and read several portions, to confirm his re-profession of Christianity.

Only a few months before Mar Elias's death, a case occurred of a kind that is still but too common here. A young Nestorian girl, in a fit of anger for severe chastisement from her mother, fled to the Mohammedan master of her village, threatening to become a Mussulman; and there was every probability that she would be compelled to do so, though she soon regretted the rash step she had taken. The almost frantic mother came to her bishop, and to the members of our mission, with heart-rending appeals for

help, and no efforts were spared to rescue her child, though for some time without any success. One morning, Mar Elias came to the breakfast-table of a family of the mission, his face radiant with hope, saying:—

"That girl will he released."

"Why do you think so, Mar Elias?"

"Because the verse which I have just read in my 'Green Pastures' assured me of it the moment it met my eye."

"And what verse was that?"

"Our Father who art in heaven!"

"But what has that to do with the girl's release, Mar Elias?"

"God is our Father, and like as a father pitieth his children, so He pitieth them that fear Him. He is in heaven, almighty, and can do all things as He pleases," &c.

And for a wonder, and an unspeakable relief, the poor girl was rescued that very day. The good bishop was in ecstasy on hearing the glad tidings, and said, "I must now carry to her my 'Green Pastures,' and read to her the verse which assured me of her deliverance."

Such was the holy simplicity and trust in God cherished by Mar Elias as his general habit, that his people had come to regard him almost as a semi-prophet.

The book I have mentioned, "Green Pastures," is a translation of the English work of that title, consisting of a verse of Scripture, with a beautiful comment, and stanza or two of a hymn, for each day in the year. It was almost the only book which Mar Elias read in the last years of his life (his sight having become dim), except his Bible. He had made it so constant a companion that it was laid upon his breast in his coffin and buried with him. Some of the young preachers lamented the loss, as they had hoped to come into possession, as a sacred memento, of a volume that had so often comforted and edified the good bishop; but most of us would rather say, that the disposal made of a book that had long been so near his breast was well.

I have alluded to those dependent on Mar Elias. According to the old Nestorian canons, as a bishop, he never married, but he was the recognised head of a large household of brothers and nephews and nieces. Some of his younger colleagues, on becoming acquainted with the Scriptures, have transgressed that ancient monastic absurdity, which he also would doubtless have done in like circumstances at an earlier period of life.

The conversation of Mar Elias, ever since I became acquainted with him, has been eminently in heaven,—more so than that of any mortal I have ever known. The Bible, as already stated, was the chief range of his reading and study; and who will say that that range was not well chosen which developed a Christian character of such uncommon beauty and excellence? He manifested little interest in the affairs of this world, further than was necessary for the proper discharge of duties clearly incumbent on him. In every circle and on every occasion, however much others were engrossed with earthly topics, it was always his study to give the matter in question a religious turn, or, rather, he did this without any study; for his own mind was so richly imbued with the truths of the Bible, and so filled with the concerns of the soul, that his "words fitly spoken" ever came fresh and spontaneously from a glowing heart, without any ostentatious pretension. I recall that a few months before his death, on meeting in company another bishop, who was but little in sympathy with him, his episcopal friend thus accosted him: "Well, Mar Elias, what is the news?"

"Do you inquire in regard to this world or the other?" replied Mar Elias; and continued: "If for this world, you are sufficiently familiar with it; if for the other world, I will try to tell you something."

"Indeed!" sarcastically retorted his colleague.

Like a pilgrim and a stranger here, he journeyed onward, on the outer shore of time, his heart and his treasures laid up in heaven; often doubtless in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. His prospective rest was sweet to him in anticipation; and he dwelt with lively interest on future communion with friends gone before and with patriarchs and prophets and martyrs, and, above all, with the adorable Redeemer.

The coincidence of his name with that of the Tishbite prophet, was to him a matter of grateful contemplation, as already suggested. A few months ago, he was present in a family of our mission, where several persons were engaged in singing hymns. Mar Elias rose and whispered something in the ear of the missionary, who thereupon said:—"The bishop wishes us to sing about good Elijah," which was of course cheerfully done; the hymn being that of "The Hebrew Children;" and the stanza he had in mind as follows, viz.:—

> "Where, O where is good Elijah?
> Where, O where is good Elijah,
> Who went up in a chariot of fire?
> Safe now in the promised land," &c.

a hymn which is translated and published in our Sabbath-school hymn-book, in the language of the Nestorians.

I hardly need add, that Mar Elias was eminently a man of prayer; and to his prayers I have no doubt that we are unspeakably indebted for the rapid progress of the Gospel among his people in these latter days: for, as it is said of his ancient namesake, "the effectual fervent prayer of a righteous man availeth much," so was it in his case. We shall miss the support of those prayers, and the cheer of his gentle tones and genial face; but the light of his blessed example, and the fragrance of his precious memory among his people, shall last as a priceless and enduring treasure. It is no small honour to the old Nestorian church, in

its fallen state, to have been blessed with such a bishop, who would have been an ornament and a blessing to any church of any age.

Mar Elias's descent to the tomb was gentle, and his last days were full of peace, as we might have expected. Christ and salvation were his themes. A little before his death, several young Nestorian preachers of the neighbourhood gathered around his couch, and said:—"Mar Elias, have you not another word of counsel to give us before you depart?" He responded in a calm, though feeble, voice:—"Cling to the Bible; you will have trials; but do not fear; only cling to the Bible and to Christ." That was his dying charge. And could any exit have been more impressive and beautiful?

I inherit the staff and the New Testament of the departed pilgrim; the former of which has so often supported his weary steps on his preaching circuits. It was presented to me by his relatives, and now hangs up on my study wall, a perpetual remembrancer of his zeal and his faithfulness. His New Testament lies upon my study table, having been very neatly kept, though so much used. It has in it numerous slips of paper indicating his favourite passages. It was a keepsake, presented to him by our mission when we first completed printing the New Testament in the ancient and modern Syriac, eighteen years ago; and on the fly-leaf it is thus addressed:—

"This book is presented by the American missionaries to the bishop, Mar Elias, as a token and proof of their true and abiding love, with their prayers that the sacred words of this book may be his guide in this life, his consolation in death, and instrumental of the salvation of his soul, through the blood of our Lord Jesus Christ, in the world to come."

Such has this precious volume been to him, and I prize it as a very sacred treasure. May his mantle rest upon me, and upon the whole Nestorian ministry and people!

I cannot, perhaps, better close this sketch of Mar Elias, than by reiterating the remark of my missionary brother, with which I commenced, that there has not, probably, since the days of Polycarp, lived an oriental bishop of a more apostolic character and spirit than Mar Elias.

THE FAMILIES OF OUR CONVICTS.

BY WILLIAM GILBERT.

Author of "Shirley Hall Asylum."

Justly great as the reputation of our English laws is for tempering justice with mercy it is still questionable whether, as a nation, we do not carry our anger against the evil-doer beyond the bounds of propriety, and, in the case of married prisoners, punish the innocent with the guilty, frequently indirectly visiting on the man's wife and family a punishment scarcely less severe than that inflicted on the culprit himself. And this is the more cruel as the severity of the privations to be endured by the prisoners' wives and families increases as their poverty is the greater, and consequently their power of supporting privation is less. The family of the wealthy prisoner have but to move from the locality they have been residing in, and all trace of their identity may be lost; but this is not the case with a poor man's—they have not the means of quitting their parish, and they must remain and support, as they best may, the obloquy which has been brought upon them by the fault of the husband and father. True, the poor are always kind to those in misfortune, and will assist the women and children to the utmost in their power; but unfortunately their means, and their will to comfort and assist, are rarely in accord. The help offered the unfortunate women cannot be long continued, and they are obliged to make strenuous efforts to support themselves. But how can they accomplish it? Who will employ the family of the thief?

From the received opinion that the children of the thief must have been contaminated by the father's example, the doors of respectability are shut against them; yet never was a more unjust conclusion. The children of a father convicted of dishonesty are rarely dishonest. This is not simply a statement made at hazard, but on mature reflection and research. There are, near London, two admirable institutions for the reformation of criminal boys, one, the Industrial Schools at Feltham, under the superintendence of the Middlesex bench of Magistrates; the other, the Philanthropic Society's Schools at Red Hill. In these establishments are more than eight hundred boys, under sixteen years of age, all of whom have been convicted of theft, at least twice. The history of each boy's life is kept in a register with a short sketch of his parentage. On careful inquiry it was found that not more than forty-five boys were the children of convicted thieves; nearly six hundred were the sons of drunkards, and of those who were the children of thieves, their parents, in many instances, were found to be drunkards as well. Extraordinary as the statement may appear, it is remarkably easy of explanation.

It is by no means antagonistic to the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." Instinct is never altogether dead in the thief, unless drowned by intemperance. The thief generally scrupulously conceals his crime from his child, and

the father's punishment acts as a severe warning to his son, and he naturally avoids dishonesty with greater care than even the children of strictly honest parents.

Let us imagine that the wife of a prisoner has made every attempt in her power to support herself after the incarceration of her husband, but has failed. What course is then open to her? She has but one, and that is the parish; and what is the stereotyped treatment she receives when she applies? The guardians offer her the house, not with the remotest hope she will accept it, but simply with the intention that it will oblige her to make another effort to support herself without coming on the parish rates. They know perfectly well that the poor woman will object to being separated from her children, and will make another attempt to support herself, which she generally does, and as generally fails; however it has had the effect of driving her away for the time, and a certain amount of economy has thereby been practised. Nor is this behaviour on the part of the poor law guardians altogether without an excuse. From the action of the law of settlement the wives and families of the poorer convicts generally reside in the poorest parishes, and consequently those least able to maintain or relieve them.

Few are perhaps aware of the number of these poor creatures thrown on the parish rates for support. In July of last year the returns were taken of the number of wives and children of convicts receiving relief from four of the poorer London parishes—St. George's, Southwark; Fulham; St. Mary's, Islington, and St. George's in the East; and they were found to amount in the aggregate to 141 wives and 375 children. It has been calculated from the facts shown by the government statistics, that, in England, every third prisoner is a married man, so that it may fairly be assumed that the number of their wives and families thrown upon the poor's-rate for support is equal to the gross number of prisoners at present under punishment.

But this harshness and want of feeling in regard to the misery of prisoners' families are not solely confined to the general public; it frequently happens, especially among county magistrates, that the administrators of the law are grossly unjust in the view they take of the subject. An example of the kind was brought under the notice of the writer in the summer of last year. He had occasion to remain for a week in a village in South Wales. While there, his attention was attracted to the case of a poor woman with three children in a state of great destitution, so great, in fact, that it was more than probable that a fourth child, an infant, had died a short time before from protracted starvation. Her husband was in prison undergoing a six months' sentence for a very brutal assault, when half-drunk, on a gentleman's gamekeeper. From the parish, a miserably poor one, the woman received but three shillings a week, and on this sum and the contributions from some miners in the neighbourhood, most of them on half work, she managed to live—if that be the proper application of the word. The subject was afterwards mentioned to two of the county magistrates, with the hope of obtaining, if not a remission of the man's sentence, at least some contributions for the assistance of his family. Unfortunately the application was useless. "It is a very serious question," said one magistrate, "and one overloaded with difficulty. No doubt the poor woman is much to be pitied, and I deplore her condition sincerely, but if the man in prison knew that his wife and children at liberty were comfortably provided for it would perhaps deprive his punishment of one of its most salutary features, and possibly lead to a repetition of his crime." Thus the poor woman and children were positively suffering greater privation at liberty than the husband was while being punished, and their misery was partly looked upon as a beneficial attribute in his case.

Nothing could possibly be more absurd than the Welsh magistrate's remark. That the guilt of the married convict may in the eye of the Almighty be greater than that of the unmarried man is possible, as he brings by his crime misfortune on his wife and children, but his fault generally carries its punishment along with it. From the evidence of all prison chaplains it appears that the anxiety shown by the generality of married convicts as to the condition of their wives and families greatly aggravates the severity of their sentence. Nor is this at all extraordinary. Shut out from the consideration of all external objects beyond what is passing within his prison walls, his mind naturally reverts to his home, and the welfare of his wife and family gradually becomes a subject of great and painful interest to him; and of all applications made to the prison chaplains there are none so frequent or so urgent as those relating to the prisoners' families. Some of the episodes which might be quoted are full of the most painful interest; space, unfortunately, will allow us to describe but one.

A man of hitherto unblemished character had been employed for many years as buyer in a large mercantile city firm. He was married, and at the time of his fall had nine children, most of them very young, the eldest perhaps not sixteen years of age. Through some means, not stated, although without the slightest suspicion of dishonesty or improvidence, he got into difficulties, and endeavoured to extricate himself from them. In pecuniary transactions it is often the case that the more violent the endeavours a man makes to right himself the deeper he gets himself involved, and this man was no exception to the rule. His affairs, at last, became so desperate that, to relieve himself, he took the criminal means of pawning two pieces of silk belonging to his employers, intending, as he stated—and there is no reason for disbelieving him—shortly to replace them. He failed, however, in raising sufficient money to extricate them from the pawnbroker's hands, and the whole affair was detected. His employers did not join in the prose-

cution, commenced justly enough by the pawnbroker, but, on the contrary, gave him, prior to the transaction, an excellent character for integrity; but the case was clear against him, the jury brought in a verdict of guilty, and the prisoner received a sentence of eighteen months' imprisonment. Shortly after the trial his wife, who had been in failing health for some time past, died. In fact, she had been seriously indisposed for many months, and the exigencies of her illness formed no inconsiderable portion of the temptation he succumbed to. It would be difficult indeed to describe the state of mind of the unfortunate man when he heard of his wife's death, to whom he was tenderly attached. But as soon as the first burst of his sorrow was over, an anxiety presented itself to him greater than any he had hitherto experienced—the fate of his children. He not only knew them to be destitute and motherless, without a shilling in the world they could call their own, but at that moment they were residing in one miserable room in which was the corpse of their mother, utterly ignorant of what steps should be taken for her interment. Fortunately, the landlady of the house interfered in their behalf, but the poor man's feelings were still more cruelly hurt by the knowledge afterwards, that his wife's remains had been subjected to that sublime of indignity in the minds of the respectable poor — a pauper parish funeral. The fate of his helpless family now became a source of such cruel anxiety to the prisoner that his health began to fail under it, when, fortunately, his children's case came under the notice of a very charitable lady, and the many evils anticipated by the unhappy father were thereby fortunately avoided. We would ask in this case, as in many others we could quote, whether the state of the married prisoner's anxiety for his family does not of itself increase the severity of his punishment?

Occasionally in prisons this knowledge of the affection of convicts for their families is turned to good moral account by those sufficiently expert in psychology to make use of their power judiciously. This is particularly shown in the case of married female prisoners. These in general are the worst and most intractable characters with whom those employed in that best of good works, the reformation of the depraved, have to deal. A very benevolent lady, taking great interest and having much experience in the reformation of criminal women, the wife of the chaplain of the City prison at Holloway, states, that hardened as married female criminals might be, she never knew them proof against an appeal to their feelings in behalf of their children. After setting at open defiance every other argument to induce them to reform, they invariably break down when the last, which has been kept in reserve, is applied, "Would you not be sorry to see your children follow your example?" "God forbid!" is the invariable answer, which is almost as invariably followed by a flood of tears. And it is generally from this point the work of reformation commences. True, it frequently breaks down again when they have been released and have come under the influence of gin, but the numerous cases which that amiable lady's experience could bring forward of women returning to a respectable life from exerting in the first place their interest in the welfare of their children, would go far to show, if properly applied, how intense is the interest prisoners take in the welfare of their families, and how severely is their punishment increased by the remembrance of the misery they are undergoing.

But perhaps the saddest and most terrible effect of the married male prisoners' incarceration is the frightful mortality among their children. Deprived of the assistance the father rendered them, for, poor as it might have been, he generally, except in the very worst cases, contributed greatly, if not wholly to their support, it may easily be imagined that his loss must be severely felt by them. There have already been shown the difficulties the poor woman experiences at the hands of the parochial authorities, and how strenuous are her exertions to avoid the workhouse, which is generally at last her home; but in the meantime hunger has been acting most prejudicially on the constitution of her children. It saps the stamina of the elder, and more mercifully perhaps kills the younger. The mortality among the families of the poorer convicts it would be exceedingly difficult to calculate, but when it is compared with that of the general poor it is found far greater than that of those who are the worst off in a worldly point of view. They are obliged of course to reside in the poorest localities of the poorest parishes. Many reside in the neighbourhood of Field Lane and Farringdon Street. Holborn also shelters a great number. It has been shown by Dr. Ross, the medical officer of health of the district, that in the courts and alleys in these neighbourhoods, out of five children born one only will reach five years of age; in the wealthier districts of London one only in five will die in the same period. Few perhaps are aware how terrible is the destruction of infant life in districts where great poverty and squalor are rife in the metropolis. At two extremes of the parish of Kensington are two localities inhabited by the very poorest, each containing about 1200 inhabitants—The Potteries and Jenning's Buildings. In the former the average duration of life is only fifteen years, in the latter thirteen, while in the intermediate districts of Palace Gardens it reaches forty-five.

Another, and in a moral point of view, a most serious result remains to be mentioned—the frequency of the convict's wife, if young, and if the husband be sentenced to a lengthened imprisonment, either marrying another man or forming a disgraceful connection. This is of very frequent occurrence, indeed lamentably so. Among the more ignorant convicts' wives, by some obscure reasoning of their own, they consider that if their husbands cannot contribute to their maintenance they are guilty of no sin in forming another alliance; and although we cannot go deeply into such a revolting subject, it

will be apparent that the profligacy arising from it must be very great.

It must not be imagined that the miseries of the convict's wife and family terminate on the liberation of the man himself; on the contrary, great as was their poverty before, it is frequently aggravated by his presence in the family circle. The punishment he has undergone has by no means absolved his fault in the eyes of the world, and he is unrelentingly pursued wherever he is known, although his crime may have been one of no very heinous description, and the difficulty of obtaining employment for him is incredible. Strange as it may appear, the slighter the crime may have been for which he was punished, the greater is his difficulty in again establishing himself as a respectable man. If he has been incarcerated for some serious offence, he receives from the Government authorities the money he may have earned under the prison regulations while undergoing his punishment, and then, by the assistance of that excellent institution, the Prisoner's Aid Society, he is enabled to leave the locality where he is known for one far distant, where employment is frequently found for him; or, better still, he is enabled to emigrate. If his imprisonment has been but for a short period, he leaves the gaol without funds, and is obliged to remain where he has usually lived, and is easily recognised, and consequently avoided.

We will give two cases in point. A man was found guilty of forgery to a large amount, and was sentenced to a long imprisonment. He behaved exceedingly well while undergoing his punishment, and left Dartmoor a reformed character. He had saved during his incarceration several pounds, which he placed in the hands of the Prisoner's Aid Society. With a little additional subscription he was enabled to emigrate with his wife (they had no family), and by his industry and good conduct he is now not only in independent circumstances, but is much and justly respected in the town in which he is settled. Of course his antecedents are unknown there.

The second is the case of a soldier in a cavalry regiment on duty in London. For the first seven years he bore an irreproachable character, conducting himself in every respect to the satisfaction of his superiors. His private life was also unexceptionable. He was a married man, with a family. His wife was a most respectable young woman, and much attached to her husband. From some alteration in his duties a considerable quantity of regimental wine and spirits was placed in his care. His integrity, which had hitherto proved inflexible, gave way under the present temptation, and he was detected purloining some brandy. He was tried, found guilty, and sentenced to twelve months' imprisonment. Although, upon principle, the officers of the regiment were obliged to prosecute, they still sympathised greatly with him, and supported his wife and family during his imprisonment. The term of his punishment expired some twelve months since, but up to the present time he has been able to find no employment, although he has left no stone unturned to obtain it. His previous military life had left but few occupations open to him, and in these he was refused. He would make an excellent policeman, but of course his crime prevents his admission into the force. He applied for the appointment of warder at the Colney Hatch Lunatic Asylum, an occupation for which he was remarkably well fitted, as he was a good-humoured, patient, and very powerful man, and an excellent disciplinarian; but, strange to say, the board of magistrates, apparently considering it their duty to punish crime, but not to assist the reformed criminal to become respectable, refused to admit him, although his testimonials, with the exception of his one crime, were of the most honourable description. In consequence of some family connections of his wife's he cannot emigrate, and he is now wandering about London almost an outcast, and his family would either be in the workhouse or perishing from want, were it not for the kind-hearted liberality of some of the officers of his old regiment.

Another case in point may be mentioned, and we will then take leave of this painful subject. A schoolmaster, a married man, with a large family of children, fell into embarrassed circumstances, and, to relieve himself, ordered from a bookseller a large number of books, without the slightest means of paying for them, and immediately sold them for half their cost. There were also some other features in his case which aggravated it greatly, and he was sentenced to three years' imprisonment. During his incarceration his wife, a lady both by birth and education, endeavoured to support herself by keeping a small day school. She would have given lessons as a daily governess if she could have found pupils, but she suffered from a disease in the knee-joint, which prevented her walking, and her young family at home requiring constant superintendence formed also another impediment in the way of her leaving the house. In a short time it was discovered that she was the wife of a swindler, and her pupils left her. Her privations now became so great that two of her children died, evidently from want of sufficient food and clothing, but as they were naturally of a very delicate constitution, their deaths were set down in the Registrar-General's report under the head of scrofula. When the man left his prison he found not only his two children dead, but his wife and the remaining children nearly starved. Some benevolent gentlemen, assisted by the Prisoner's Aid Society, made a subscription for him, and set him up in a small school in a locality where he was unknown. For a short time he succeeded tolerably well, but at last he was recognised by a man who had known him in prison, and his pupils left him. He soon got into arrears with his landlord. The last that was heard of him was that his furniture was sold under an execution for rent, and shortly afterwards a

coroner's inquest was held on one of his younger children, which returned a verdict, "Died from the want of the ordinary necessaries of life."

In conclusion, we would earnestly call the attention of the fairer portion of our readers to the condition of these unfortunates. We would not in the slightest degree offer a palliative for crime, but at the same time it is hard indeed that those who are innocent should suffer for the fault of the guilty. The labour of assisting the wives and families of convicts is one especially adapted for women; men may assist them, and with great advantage, and there is no fear of a want of feeling co-operation on their part; but the initiative, to be effective, should be taken by ladies. It would indeed be a work of mercy they would be engaged in, blessing doubly those that give and those that take, as well as an act of justice to those suffering often a severer punishment than even the married culprit himself.

But beyond mere sympathy with the temporal wants of these poor creatures, there is another and a greater necessity for the interference of the religious public—their eternal welfare. Soured as their minds are by the injustice the world exercises towards them, they too frequently remain either indifferent to religion, or adopt, especially among the males, notions closely akin to infidelity. Yet they are exceedingly susceptible to kindness, and what kindness can be greater than that which pours the balm of religion on the wounded and irritable mind? Noble as the good Samaritan work of succouring their temporary misery may be, it is still incomplete of itself. Let those, then, that bear the oil and the wine into the dwellings of these persecuted ones, sow also the seeds of spiritual comfort. Be assured the soil is rich, and with skill and attention will yield an abundant harvest.

FATHER ZELLER.

BY THE REV. W. FLEMING STEVENSON,

(Author of "Praying and Working," &c.)

"In the very heart of our Christian Europe there dwells a wild and heathenish folk, and small of stature. They are not numerous, but are on the increase. They are small of stature, and the men are beardless; but in determination and audacity they would put many larger and bearded men to shame. They are heathens, without teaching and breeding, without morals and order, without the fear or worship of a Divine Being, without Christ, without God. They are wild, more savage and depraved and neglected than would be conceived by any that have not been among them. They are moved by a ceaseless unrest. They prey upon the spoils of cities. They are found wherever there is riot and murder. Do you ask who they are? They are young people of from twelve to fifteen years, *gamins*, street-Arabs." The man who wrote thus thirty years ago had no very large or believing audience. There were few that took much heed of the ugly social sores of European life. They were allowed to spread and fester with no more than an occasional remark about their danger—a pamphlet flung helplessly out by some good man, a column in the newspaper, or a speech at a public meeting. Of those efforts for social reformation with which we are now familiar, scarcely one had been made. It was a subject little studied, little understood, and attracting little sympathy. And if attention has been secured for it, if it has been elevated to the dignity (perhaps questionable) of a science, if it overflows our tables with its literature, we owe this to the hard fight of some patient, persevering, truehearted and sorely-baffled men, a hard stand-up fight against an almost incredible ignorance and indifference. Among the very earliest of such men was Father Zeller, the author of this parable about the *gamins*.

A few years before the beginning of this century he was a student at Tübingen. His father was a *Hofrath*, and desired nothing better than the same calling for his son. So at Tübingen he learned law and unlearned much else. For in the quiet Christian life of his home he had grown up with a child's quiet simple faith, and greatly helped by two grandmothers, of singular piety and goodness, and of whom, in his old age, he used often to be heard saying to himself, as if in benediction—

"O grandmother of Böblingen!
O grandmother of Fellbach!"

But at the University, with its whirl of student life, and its by no means Christian or elevated tone, this gentle untried faith was rudely shattered, at first to his great dismay. There seemed to open a new world in which he presently forgot much of that older world of his childhood. Yet he studied diligently, and even found time to help others, teaching certain backward scholars; and finding such pleasure in it as well as fitness, that, to his father's chagrin, but with his consent, he turned away from the law and the prospects of a *Hofrath* to be a tutor and pedagogue. Meanwhile some right friendships at the University had checked him from wandering far into sin; at St. Gallen, where he was schoolmaster for six years, the mother of one of his pupils was so great a blessing to him that he called her afterwards the good angel of his life; and at Zofingen, a poor joiner, who could neither read nor write, was the means of leading him to that deep, personal, manly faith that made

Christ to him all in all, that "indescribable something" after which he had sought since the Tübingen days, and which even his childhood refused to yield him. At Zofingen, also, where he was school-inspector, he had married one of the pupils who came to a class he had opened for teachers. And from Zofingen, when he was forty, he withdrew to Beuggen with his wife and five children.

Pedagogy seems to have run in the Zeller family. He reckoned, not without pride, one schoolmaster at least in his ancestry; a brother rose to considerable celebrity in his profession; and he himself had gifts for his calling that were of the rarest—gifts that were stimulated by an irrepressible enthusiasm. His was one of those single natures that is thrown wholly into what it undertakes, and he gave himself up to teaching with all his heart and might. Right teaching—by which he meant the training and educating of the whole temper and spirit of a man, as well as informing his mind—he considered, not unnaturally, fundamental to the welfare of the State. The want of it he held to be one of the most terrible and fertile of evils: and the want of it was very manifest. In one small parish, he says, I counted from 100 to 120 children without education: and where there were schools, they were not of the right stamp. "There are hundreds of them called Christian, from which the Word of God has been cast out." Parents complain, he says, of the wildness and irreverence of their children. Can it be otherwise when they hear the person of the crucified Saviour caricatured, His word mocked, and prayer called a superstition? He was filled with dismay. The wild, ragged children of the cities were becoming formidable: juvenile crime increased in triumph over punishment. It seemed to him there was no limit to the spread of the evil; that it would become a terrible scourge to the land that suffered it; that it proceeded from one main source, the want of right teaching. And his remedy was characteristic. He did not propose to touch the mass of children already in crime. Efforts there would be almost lost and helpless. At any rate, others might try them: he preferred a deeper and more radical cure. Christian teachers might be trained for the special work of teaching the poor. The Government system, where it was good for the higher schools, did not touch the lowest class. It was the class in which there was most misery, and from which most misery sprung. And if the children, then, could only be educated, one of the greatest supplies of crime and distress, as he conceived, would be cut off. He talked it over with friends in Basel: a society was formed "for the training of teachers for the poor;" it was three years before anything could be done; but at last they invited Zeller to carry out their scheme. They had gone to the Grand Duke of Baden; had told him of the mysterious growth of this outcast "little folk" in Europe; and obtained from him an old castle to carry out their experiment. "What will you do," said a friend to him, "in that miserable Beuggen—that old hospital that has resounded to the cries of 8000 dying men? Do you mean to give up your position and home, and sit there alone in one of those dismal rooms? Besides, the Duke may withdraw his gift at any time; and then you are adrift on the world." It was unquestionably a sacrifice—unintelligible Quixotism to most good men at the time, and which he had therefore to hazard against much excellent advice; and, as he said afterwards, he could never have thought of it but for the grace of God. His mind was made up. He loved his school-work. But if teaching was good for anything, it should be good for this; and he felt it as the worthiest object of a schoolmaster: and so it came that he settled down in Beuggen for, as it turned out, more than forty years.

One important difficulty was got over. "We had," says Zeller, "an abundant capital." It consisted of four verses of Scripture—1 Tim. ii. 4; Mark xvi. 15; Luke xviii. 16; Matt. xviii. 5. There is nothing visionary or fanatic in the man that will account for such a statement—nothing, in fact, but a very clear and profound sense of the personal love and care of God; and that when the principles and urgency of a work are clear to His children, there are difficulties that need not hinder it, but may be safely left over to Himself. That has been the ground taken by many who have dedicated themselves to God's service, and whose success and honour may show that they were not making a presumptuous mistake.

The "Institution for Training Teachers of the Poor" was now fairly started. It was not to be a mere place for instruction; it was to be for education, and therefore to have the features of a family, and that a Christian family. It was to be perfectly voluntary—its support, its management, and its pupils. It was for the poor; and therefore a child would be taken for 6¼ Louis d'Or (about £5), a pupil-teacher for 12½ (about £10) yearly. The education was not to be of a scientific character, but such elementary instruction as would be proper to a school for the poor. For the sake of the teachers also as much as the scholars, handicrafts were to be learned. It would be useful to learn them; it would be a lesson in humility; it would prevent those coming whose hearts were not thoroughly in the proposed work. This was the programme put forward when Zeller moved into Beuggen; and by the close of the first year there were thirteen pupil-teachers and forty-seven children. The great house was tenanted by about seventy people; some land had been leased for meadow, orchard, and vegetables. "And so we eat that for which the hands of our teachers and children have laboured: we have three cows and three bee-hives; we have sixteen sheep, and their wool is our clothing; the younger boys spin; there are some that weave; we are our own tailors and carpenters; and our shoes are made, and our bread is baked in the house." Above all, he insists that the only capital has been the abundant promises of

God; that their wants have been all met; and that, as he was in the habit of saying, "we sit like birds in the branches," no more secure of remaining, yet kept by faith.

Zeller was now in a fair way of working out his plan. Beuggen is a quiet spot, the fourth station from Basel on the railway to Waldshut; so quiet a country spot, that unless for picturesqueness no company could have chosen it. There is a gentle hill to the left, with some vines and flower gardens, aud a tiny hamlet; and a few hundred yards to the right, on the bank of the Rhine, there is a cluster of imposing buildings, like the decaying castle of an old Rhenish baron. They are not so imposing on a nearer approach: the turrets and peaked roofs lose their effect; the large gateway opens into a court which is both farm-yard and village-square; and there are too many and palpable signs of an "institution" to square with the aristocracy of tradition. There are Roman Catholics in the neighbourhood, and their chapel forms part of the principal building; and even the whole courtyard is not school property, for an opening lies through it to some peasants' houses along the river. The property is confined to the house itself and a few outlying offices. The house is ancient and roomy, and commands a variety of charming views over the windings of the river, and some vineyards, and the spires of various churches rising up from patches of dark-brown roofs, and meadows aud orchards, the Jura hills, and the pleasant valleys that lead up into the Black Forest—au old-fashioned country-place with an unusual rest and peace about it. There was a committee in charge, but Zeller was left to do much as he pleased. An aged lady, the widow of a Basel professor, offered herself as the first *Housemother;* and on her death, after little more than a year, the office fell naturally to Zeller's wife. He was therefore just in the position he had sought; he had every facility for his projects: it remained to be seen whether they were as visionary as people said; whether he would have patience to work them out; whether, above all, suitable teachers could be had.

Teachers came in considerable numbers; they averaged steadily from ten to fifteen; and after three years' instruction, they were drafted off. They were the cause of no little perplexity at times. Men would come without the needful gifts, but with warmth of piety; sometimes with gifts, but no piety. It was found that the strict discipline and severe character of the school did not hinder those for whom it was not inteuded. Mistakes were fallen into at first, and some were allowed to work that turned out unqualified. A strict probation was introduced. Failings and inaptitude that did not appear in the first year, sometimes appeared in the second; and if these proved radical, the men were not accepted. It was teaching of a peculiar sort to which they were sent, and it was necessary there should be picked men. They were mostly of the peasant or artisan class; but they seem to have been quick learners, and they were unquestionably well taught. They were afterwards very variously placed. A demand for them sprung up. A parish wished to establish a poor school; some Christian men wished to do the same for some knot of evil streets in a large city; au orphanage wanted a master; a children's hospital a superintendent. Twenty years later, Dr. Wichern, at Hamburg, was training men for the same work; but Zeller's aim was more limited. It was not deacons he strove for, but simply teachers. It was through the Christian school alone that he sought to act upon the poor. And to serve both as a training for his teachers and as an illustratiou of his principle, children were received into the house. They were not criminals; they were only poor. Some of them had had a careful early training; the most were thoroughly ignorant, many of them depraved. The average number of children rose to about seventy; and as they grew up, they were apprenticed out to tradesmen, or sent to service.

It was in these two departmeuts that Zeller's gifts were conspicuous: it was impossible to say whether his hold and influence was greater upou the teachers or children. Early in life he had become an enthusiastic disciple of Pestalozzi. There was a time when he conceived that Pestalozzi-teaching would be the regeneration of the globe. But he was an independent pupil, and though he conceived that Pestalozzi's priuciples were right, he did not scruple to criticise his errors and extravagance. Pestalozzi himself openly confessed that at Benggen his system was carried up to a higher level than it had ever reached; that it was the realisation of his dreams: perhaps of something more. For those dreams were of the perfectibility of man by education, overlooking the view of redemption by Christ. In Zeller's humble school he saw his own principles and simplicity, a self-sacrifice as great and aim as beuevolent, but allied with spiritual convictions which he did not share, which nevertheless gave the teaching a hold and power, a fruitfulness and thoroughness of result that had never been vouchsafed to him. Of that result Zeller specifies little. He is frank in noticing defects and confessing failures. The determined honesty of his reports is their most prominent feature. But he says little about the children. The experience he had among them always shaped itself into principles which he developed with much skill and an irresistible earnestness of appeal. Education flourishes best iu modest places, out of sight. On this he and Pestalozzi were agreed: they dreaded "the sunlight of a great publicity and fame." But success there unquestionably was. For forty years there were never less than seventy children in the house—children that, if they had been neglected, would have sunk into the lowest depths of poverty. They went out year by year into the world, where they, for the greater part of them, lived as honest citizens: were they all alive, they would be over six hundred. They had received au education that was as likely

to be a spiritual as a civil blessing. If they were not all Christians, they could at least attribute their success to Christian principles: though they were orphans, they had the advantage of godly parents. But the school was merely an illustration of what might be done elsewhere, and a part of the training of the teachers. It might have been larger, but he was anxious to have such a school in every parish: to show that it was not an exceptional institution at Beuggen; that there was sufficient liberality anywhere to support the children; that they could be fairly trained though out of the worst material; that if this class of poor were extensively reached by *Christian* education, the growth of the criminal population would be checked, and even poverty itself thrown back. It was not all Utopian. His hopes of children were often deceived: he even could lay down that of such children only the thankful would ever come to any good; yet the thankful were the majority, and some of the thankless turned out fairly enough. But his great point was the spread of such teachers as he had in view. His ideal was high. They should "have lived among the poor, and themselves been simply bred; redeemed by Christ, they should be willing instruments for the redemption of others; they should be plainly but thoroughly taught all that was essential to know; they should have the gift of teaching, and a childlike biblical faith in Jesus Christ; they should have love to Christ and the children, faithfulness in little things, industry and patience, zeal to perfect themselves in their office, mercy to the poor, and a spirit of hearty intercession for their pupils." Such men were not easily found; but they came. There have been more than two hundred of them. They have been mostly used by Switzerland, as was intended; but they are to be found in European and Asiatic Russia, in America, and scattered through Germany. They are enthusiastic disciples of their master; officers of the peaceful army that he originated and sent out to fight with pauperism. And having done this work for one-and-forty years, Zeller wrote his last report when eighty-one. Those reports are unlike other literature of their kind. They contain his views upon most social problems of the time—clever, original essays, in which the social advance of half a century is pictured—so many lay sermons on this most national text, the national poor. They present him, in the *Monathsblatt*, more fully with other gifts than the pedagogue of a school might have. He established this paper, and conducted it for two-and-thirty years with no little influence over South German Christian life. It gave him freer room to speak about such Christian subjects as he wished; and he did speak and preach with great freedom and force and the *naïveté* of a Nathaniel. In these occupations his last sickness overtook him in the spring of 1860. He continued to teach even from his bedside, till, after an illness of a few days, he died in a ripe old age, having blessed his children and his pupils and confessed his Saviour. He used to teach in his characteristic way what a life of prayer is, by giving a child an end of a thread, and taking the other into another room: then, pulling it, if it was held tight, the slightest check was felt; if it was slack, not even the hardest. And the children felt that they would miss that prayer-string life of his, and they gathered weeping round the grave, where Auberlen pronounced a funeral oration.

Zeller's work is carried on by his sons: it has taken its place along with other works of Christian philanthropy; it has become a recommendation of any man or woman that they were brought up at Beuggen. He could not wish for higher praise.

MISSIONARY EXPLORING IN THE SOUTH PACIFIC.

BY THE REV. P. GOOLD BIRD.

Visit to the Fakaō Fo or Bowditch Island.

Fakaō Fo was discovered by the United States Expedition, under Captain Wilkes (whose name has been conspicuous before the world in connection with the "Trent" affair), on the 28th of January, 1840. It is situated in 9° 20′ S. lat., and 171° 4′ W. long.

It is a lagoon island of coral formation, and its shape is that of a triangle with the apex to the south. From N. to S. it is eight miles long and four miles in width.

The first glimpse I caught of it was like a strip of bush or hedge-row planted on the horizon. First one, then another and another islet sprung up, till I could count twenty-one distinct islets. As we drew near, the scene seemed to change like a dissolving view; *then* twenty-one islets stood out in bold relief, *now* all seemed to merge into six long narrow islands. We draw nearer, and vistas are opened up—through narrow straits which separate the islets, and fresh clusters of islets burst upon our view dim in the distance. We round the north corner, and there fifty-eight islets are spread out before us, studding around and within the bosom of a magnificent lagoon. The scene is novel and enchanting, and we stand and gaze in wrapt admiration.

On the S.W. and N. points the land is of considerable elevation; on the east side the land is more continuous, and on these parts there are extensive groves of cocoa-nut and pandanus trees.

Each islet has its own name. They are mostly tiny, round islets. Only one islet is inhabited, the

other fifty-seven are the plantations where the people gather their food.

Fakaōfo seems to be the name of the inhabited islet *only*. It is not half-a-mile in circumference; it is the largest islet in the ring. There is no entrance to the lagoon, and it is very shallow. We had the boat nearly smashed crossing the reef on the breast of a breaker.

Arrived off the islet, Mr. Gill and I landed with Mr. Turpie, the chief mate, in the ship's boat.

We found the king and chiefs awaiting our arrival in front of the landing-place. They were nine in number—sat three deep, in three rows. They were squatted on a shady part of the beach, and the whole population gathered around them. Plaited cocoa-nut leaves were spread in front of them for us. I was struck with the fact that the ladies were honoured with such a prominent position.

The first row consisted of the king (Olikā) and the two chiefs next in dignity to him. The second row consisted of the queen and other two ladies, and the third row of other three chiefs. Having made a small present to the king I opened my commission. I made a long speech, unfolding the object of our visit, and the nature of the work in which we were engaged.

I sat down. They held a brief consultation, then the tulgfale, or speaker, announced that they had agreed to receive Mafalā and embrace the religion of Jehovah.

"But Misi," says the speaker in conclusion, "we can't begin the new Lotu till we get lavalavas" (wrappers tied round the loins). "Won't you give us a lavalava a-piece?"

I expressed my satisfaction and entreated them all to "turn to God from idols—to serve the living and true God. Now I have just one more request to make," I said. "We have brought Sakaio, another teacher, for Nukunono. But if the people of Nukunono won't receive him, we wish to place him here with Mafalā." To this they readily assented.

The remainder of the day was spent in a sight-seeing stroll. I expected to find the islet swarming with rats. It was formerly so. But dogs and cats have been introduced, and I did not see one rat. We sailed about sun-down same evening (23rd January), and next morning were off Nukunono. The surge was breaking so heavily on the reef we durst not venture ashore. Several of the natives came off to barter. I sent a message by them to the king to say we would call on our return from Atafu. We pursued our voyage to Atafu, which we made on the 26th January.

VISIT TO ATAFU, OR DUKE OF YORK'S ISLAND.

The Atafu Castaways got quickly ashore, and we followed in a canoe. We got a thorough drenching in going over the reef; a heavy sea came towering over upon us as we got inside the lagoon. We found the people in a state of great anxiety; they could not imagine what had become of Mafalā, and the king and people who accompanied him on his mission to Fakaōfo.

Atafu presents the same novel aspect as Fakaōfo. It consists of sixty-three distinct islets enclosing a spacious lagoon three miles long and two and a-half wide. The islets are from eight to ten feet above the level of the sea, and are densely covered with cocoa-nut and pandanus trees. Atafu is situated seventy-five miles N.W. from Fakaōfo. Nukunono lies between them—forty-five miles south of Atafu and thirty miles north of Fakaōfo. Atafu was discovered by Captain Lord Byron in 1765. Only one islet is inhabited. The village is on the inner or lagoon side of the islet.

The day passed quickly. I examined the school, and held service in the afternoon. I was greatly surprised and delighted to hear sixteen little girls and ten boys read the Samoan New Testament, and thirty-four little children learning away at their alphabet. There are eighty adults in the island, and all can read, with exception of a few who are old and blind, and can never learn. 123 were present at the service. During the sermon, all were "eye and ear," and, I may add, "*mouth*," too.

At the close I expressed our great gratification with what we had seen and heard, and exhorted them all "that, with purpose of heart, they would cleave unto the Lord."

The settlement looked very beautiful from the deck of the ship. It stands on a little curved bay; three white-washed cottages and the chapel in a row on the beach. The native village is to the left, nicely nestled in the bush, forming the background of the picture. The chapel is a credit to the teachers and people. It is nicely seated, with minister's pews and nice pulpit, all made of native rosewood.

We left Atafu by sun-down, bringing Mafalā's wife and furniture. We could not help exclaiming, "What hath God wrought here!"

Only on the 19th November, 1861, the two teachers were landed. The king had sent a request for teachers, to which we gladly acceded.

The contrast between the aspect of the people of Atafu and Fakaōfo struck me most forcibly. It is only by comparing them with what *they were* that we can see the great change which has taken place.

This was apparent to me whenever I stepped ashore, in the external aspect of the people. The overthrow of idolatry has never been more completely or more speedily effected anywhere to my knowledge. Why but sixteen months before, the people were heathen. Polygamy, naked dances, and all manner of heathen abominations were rampant. *Now*, only one polygamist remained on the island. All heathen practices are given up. *Then* they knew not the God who made them, and in whose hand is their breath. *Now* they know and have embraced his worship,—learnt to

read, and delight to hear and obey, and have raised a house of worship. Surely the prophet's words have been answered, at least in part,—"Who hath heard such a thing? Who hath seen such a thing? Shall a nation he born at once?"—in the case of this little coral isle of the Pacific.

Visit to Nukunono or Duke of Clarence Island.

We set sail from Atafu about sun-down, and made for Nukunono, or Duke of Clarence Island.

We arrived here next morning (27th January). This is the largest in the group. It is upwards of seven miles in length and five wide. It is triangular in shape, with the apex to the north. It consists of ninety-three islets, studding a magnificent lagoon. The north-west side is a bare reef.

Nukunono was discovered by Edwards in 1791.

There is a fine entrance to the lagoon here, an advantage which Atafu and Fakaōfo do not possess. When we went ashore we found the king (Oulua), and the Roman Catholic teacher waiting to receive us. We met with a cool reception.

It was apparent we were unwelcome visitors. I gave the king a trifling present, and then in a few sentences explained the object of our visit. The teacher acted as spokesman for the king. He went on with a perfect tirade of abusive epithets,—the first of which was: —"No! we won't have your teacher. Your religion is the religion of the devil!"

We had a rather long disputation, which I wound up with an address to the bystanders on, "Behold the Lamb of God that taketh away the sin of the world," which was listened to with much attention. We found only one Protestant family on the island, all the rest wore crucifixes, and "immaculate conception" medals.

We failed to induce the king to allow our teacher to settle in Pou's family, and set up our Lotu in the land. He said he left the matter to Takua (the Romish teacher), to decide; so, of course, that settled it sure enough. Where Rome is in the minority—her cry is "Toleration." Where she is in the ascendant, "No Quarter," is her watchword. So it was in Nukunono. Pou's family had been daily threatened and persecuted, because he would not renounce Protestantism, which he had embraced during a sojourn on Atafu, where he married, and then returned to his own land. He intreated us to give him a passage to Fakaōfo, and so deliver him and his family from their persecutors. To this Captain Williams at once consented, and instantly Pou commenced to pack up his *chattels*, and in an hour's time all was ready to ship.

Pou informed me that there is no chapel or school in Nukunono. They meet on Sundays in the king's house, for worship. The word of God is neither read nor preached to the people. No attempt is made to teach them to read.

Fakaōfo is only thirty miles from Nukunono. We were nearly a week on the passage.

Day after day, day after day,
We stuck, nor breath nor motion,
As idle as a painted ship
Upon a painted ocean.

On the 2nd of February we were again off Fakaōfo. Mafalā brought us mingled intelligence. Dysentery was raging in the land. The people had been true to their promise, and he had opened his commission to the Fakaōfoans. We got our passengers and their goods all ashore, as quickly as possible, and by noon we were flying home on the wings of a fine breeze to Samoa. At 8 A.M., on Wednesday we again cast anchor in Apia harbour.

On our arrival at Apia, we were very happy to learn that the two canoes which went astray had turned up. The one made Savaii, and the other Tutuila. We took compassion upon the occupants, as they kept crying to be taken home, and got up a subscription, and sent them *home* by a trading vessel.

General View of the State of the People.

I may thus sum up the results of my inquiries:—

The People.—The population of Fakaōfo is 261, Nukuuono, 140, and Atafu, 140 odd—say 550 in the group. Fakaōfo at one time numbered 700 of a population, but the priests took off 500 of them to Wallis Island, in a time of scarcity. They appeared to be in a thriving condition. Lots of children running about. The juveniles formed five-eighths of the population. They seemed very healthy. Judging from the longevity of many of both sexes, one would also infer that the climate is healthy.

Diseases. — Dysentery had never been known until we landed the Castaways. Sixty-four died of it in three weeks. The teachers and people thought they were all to be swept off. Another disease was imported some years ago by a vessel from Ellice's group. They call it *Pita*, after the man who brought it. It is a sort of leprosy, a most loathsome and painful disease, which overspreads the whole body. The skin becomes white, and falls off in scales. Elephantiasis is also fearfully prevalent, especially on Nukunono.

Medicines. — The Tokelauans have no native "quacks" or cures like the Samoans, who generally take the case to the native Fomai (doctor) first.

Food.—The cocoa-nut is the staff of life. They gather the (popos) old cocoa-nuts, and suspend them unhusked from the roof of the house, or in some dry place, for three or four months. During this period a process of absorption is going on. Then they take the nuts, husk them, and crack the shell, and the kernel falls out in one piece—every drop of juice is absorbed in the kernel, which is delicious—soft and sweet. We dined with the king at Fakaōfo, and enjoyed the dried cocoa-nut very much. Fish is the other staple article of food. The magnificent and shallow lagoons are immense fish-ponds, furnishing a never-failing supply of fish for the islanders. Cocoa-nuts and fish originally

was their only fare, but pigs, fowls, bananas, paraka (a coarse kind of tare), yams, and sweet potatoes, have just been introduced, I believe chiefly by the teachers. Give the Tokelauan his "popo" and you may keep all those dainties to yourself. They seem to thrive well too. Many of both sexes had corporations like aldermen. The children live upon the young cocoa-nuts, and looked fat and plump. The soil is too poor for the bread-fruit, and, generally speaking, for anything but cocoa-nuts and pandanus trees: only a spot here and there can be got where other things will thrive. The islets are swarming with white pigeons, which, with their eggs, furnish anòther article of food.

Cooking.—I have described the process of drying the cocoa-nuts. The fish is cooked in the sun, and eats very nicely. They seem to keep in stock a good supply of cocoa-nuts and fish.

Drink.—The expressed juice of the young cocoa-nut furnishes a very pleasant beverage. In Fakaōfo they have a carefully-kept well of spring water in the centre of the islet. It is an invaluable boon. In Atafu and Nukunono they have no such advantage. The supply is wholly obtained from cuts made in the cocoa-nut trees, two feet or so from the ground. These trees are all dug out on the lee side, towards which all are more or less inclined. But the water is detestable, and not to be compared with that from the well in Fakaōfo.

Clothing.—The men in Fakaōfo were in a state of perfect nudity, save a strip of cloth wrapped like a narrow bandage round the middle. Some wore, in addition to this, a small cloth apron six inches square. A few had the apron only. I saw only one adult minus all clothing. Big boys and girls in their teens, and all children, were running about in a state of perfect nudity. It was quite different, however, with the women. They wore a grass lavalava which covered them round and round from the waist to the knees. It is thick and heavy, and bulges out like crinoline. It looked very decent, especially alongside of the all but naked men. I fear, however, that this dress of the women is only assumed on great occasions, and that at other times their clothing is as scanty as that of the other sex. The grassy "lavalava" is altogether too clumsy for fishing—their favourite employ. Your readers must not suppose the ladies of Fakaōfo are modest, and virtuous above their neighbours. The fact is, the climate is so hot that man's primitive and primeval condition amongst the balmy bowers of Eden suits them best. It is the great difficulty with us in these latitudes to get the natives to assume decent clothing. They have "lavalavas" in Atafu and Fakaōfo for the men, made out of the leaves of the pandanus, which God seems to have given them for clothing. They look very respectable. They also manufacture fine mats out of the leaves of the pandanus. They don't seem to use the fine mats for clothing apparel as they do in Samoa, but rather for bed-clothes.

Houses.—The houses are low and small. Some of them miserable little hovels, not good enough for pigsties, and in these large families are horded together. One would imagine the house could not contain them, though they were packed as close as herrings in a barrel. Some of the houses were raised on poles or posts, firmly fixed, in British Guiana fashion. I suppose this was to keep the rats out, which formerly abounded in the island. The *palace*, I suppose, is the largest and finest house in the island. It is so low I could not stand erect inside, and we had to enter on all fours. The house is just a roof supported by posts, three feet apart all round. The spaces between the posts are so many doors, or windows, or chimneys, as we may prefer to call them. At night they are closed by "blinds" made of plaited cocoa-nut leaves, and hung in regular venetian blind fashion. The palace looked tidy and comfortable. It was well laid with new mats. Black bottles labelled London porter, &c., were suspended from the roof, showing foreigners had been here. They seem to be kind and hospitable like the Samoans. The king acts as father, and distributes all the food. Those who have the misfortune to fall under his displeasure, are starved for a day or two.

Social Condition.—Polygamy prevails, or, perhaps, bigamy, is more common. The women wore the blighted look which marks the fallen at home. I fear Paul's description of the heathen which he wrote to the Church in Rome, fully applies to Fakaōfo.

Government and Law.—The patriarchal form of government exists. The king is father and high-priest of the family. The heads of families form the government, and from amongst them the king is chosen, always an aged man. Formerly, the kings of Atafu and Nukunono owned allegiance to the king of Fakaōfo. The king seems far from being an absolute monarch. It seemed to me that the speaker was the ruler. They have a parliament house, where they meet to make laws from time to time as occasion requires; not like the Samoans, who meet in the open air.

Religion.—They firmly believe in a future state, both of bliss and misery. They believe in demons, and would sooner be hanged or shot than venture near a spot said to be haunted by them. They say a man is malaia (damned) who is caught by them, —like Noah's raven, is doomed to go to and fro, up and down the universe, finding no rest for the sole of his foot. They believe, also, that the firmament is heaven, and that the stars are the spirits of the departed. They further believe that the moon is the heaven of kings, chiefs, and priests. Though firmly believing in the immortality of the soul, they have no idea of a resurrection of the body.

Tuitokelau, their Idol, is an oblong block of rough stone, such as I have seen in a sculptor's yard, intended for a gravestone. It is eight or ten feet high, and seems deeply sunk in the ground. It was the largest block of stone I saw in or about the island. They believe the aitu or spirit resides in

this sacred stone. His name signifies "Kiug of Tokelau."

Temple of the Idol.—The idol stands in the open air, exposed to all wind and weather, and not inside the temple, as one would have imagined. It stands in a sort of grove, with a cleared space in front, and the idol temple behind; or, rather, the site of the idol temple, for some time ago it was burnt to ashes, and no attempt has been made to restore it. The half-consumed posts alone stand to mark its site. The temple seems to have been a Samoan, or beehive shaped house. It would accommodate, I should say, two or three hundred people.

Priests.—The king was the highest priest of his people, presenting all offerings to Tuitokelau. But, apart from it, there was another god, called the disease-making god; and another priest, who received the offerings for it.

Religious Ceremonies and Festivals.—They held an annual festival in Fakaōfo about the middle of the year. All the Tokclauans assembled to do homage to Tuitokelau. Great preparations were made. The festival lasted a moon (*month*), during which time all manual labour was suspended. It was a time of great festivity and mirth. The temple was *lit up* day and uight during the festival, as fire is sacred to the god. Their worship consisted in dancing before the idol, and praying. The men did not dance with the women, but each sex by themselves. They prayed for health and strength, and daily food, and protection from their enemies.

Offerings.—They presented thank-offerings for the mercies of the past year. These consisted chiefly of fine mats, which were wrapped like "lavalavas" ronnd the stony form of Tuitokelau, one on the top of the other, so that at the time of a festival the big stone was busked out to a prodigious size. Tuitokelau was not very *corpulent* when I was there. Rather barely clad and very neglected the idol looked, tattered and rotten mats dangling down. The impression left in my mind was, that the hand of Divine Providence had written upon it "Mene! Mene!—God hath numbered thy kingdom, and finished it." God grant it may be so!

Honours of different kinds were paid to the god. Fire was sacred to it. With the sun-down, every fire and light was extinguished, except in a very few specified cases of sickness. Different kinds of fish were sacred to the *idol*, and it would be accounted gross *sacrilege* either to steal a rotten rag of his *mat* or to eat one of those fish. They generally attribute *death* to the individuals having eaten sacred food. In this belief they are confirmed by the priest. A person takes ill; his family go with presents of fine mats and food to the priest of the disease-making god. He promises to intercede with the god to restore him, and goes and anoints the diseased part of the body with oil.

The mau dies—his friends are curious to know the cause—off they go with more mats to the priest, to get him to discover the cause. The priest goes to the honse, stands beside the corpse, he pretends to summon the spirit of the departed, and commands it before all to confess what he had done. The spirit does not again enter the dead body, but enters the *priest's*, who now acts as a *ventriloquist*, and mumbles out, that he had eaten *faisua*, a sacred fish.

Customs.—Men and women wore their hair short. Many of our "Ulavavales" (wild men) in Samoa still have "great heads."

Infanticide and cannibalism were never known in Tokelau.

Tatooing.—This barbarous custom seems universal here. Herodotus tells us "that the man who was not tatooed among the Thracians was not respected." So it is still in Samoa, amongst the Ulavavales. He is not reckoned a man or eligible for marriage till he is tatooed. In Samoa the women are not tatooed, but in Tokelau they seem more tatooed than the men. They are tatooed on the lips—five strokes on each, upper and under, and tapered so as to join by closing the lips. They have also one, two, three, and even four circles of little fishes tatooed round and round under the neck, like beads or necklaces.

Canoes.—Few of them are made out of single logs. They are sewed together with cinnet. The wood is a species of rosewood, which grows on the other two islands. When they go a long journey, they lash two canoes together by spars across, and dispense with outriggers.

Manufactures.—They display great ingenuity in their fishing-nets, pearl shell fish-hooks, and little round boxes they make out of their native rosewood. These they eagerly barter up for foreign goods, cloth, hatchets, fish-hooks, &c., &c. They also brought off to the ship lots of sponge and shells, and red and yellow coral. They are keen traders.

Mythological Traditions.—Fire was brought from the lower regions by Talanga. Mafuike, who gave him the fire, they believe to be an old blind woman who gave it through fear of being killed by him. The Rev. Dr. Turner relates this and the following account of the origin of the race in his able work, "Nineteen Years in Polynesia:"—

"The natives say that men had their origin in a small stone on Fakaōfo. The stone became changed into a man. After a time he thought of making a woman. This he did by collecting a quantity of earth, and forming an earth model in the ground. He made the head, body, arms, and legs, all of earth, then took out a rib from his left side and thrust it inside of the earth model, when suddenly the earth became alive, and up started a womau on her feet. He called her Ivi (*eevee*) *bone* or *rib*, he took her to be his wife, and from them sprang the race of men."

SEAMEN IN THE PORT OF LONDON—WHAT IS DONE FOR THEM?

BY A SPECIAL INQUIRER.

THE philanthropic and Christian institutions formed in the metropolis, embrace in their sympathies and succour both British and foreign sailors. Foremost in this comprehensive humanity is the British and Foreign Sailors' Society, founded in 1818, and the Shipwrecked Fishermen's and Mariners' Royal Benevolent Society, which for sixteen years past has been in operation. With regard to the *latter* its title explains its object. It assists and forwards to their homes *all* shipwrecked persons; it relieves the widows, orphans, and aged parents of mariners; it provides life-boats, establishes savings banks, and otherwise assists sailors. The number of cases relieved in one year has been 3687 widows, aged persons, and orphans, and 7250 shipwrecked persons, making a total of 10,937. This admirable Society is partially sustained by the interest of the funded property, 17,000*l.*, which is set apart for the providing of small yearly sums to orphans and widows; and partly by subscriptions from all parts of the kingdom. Its entire revenue is about 18,000*l.*

Last summer, when the writer was making a tour round the coast of Kent, he came in contact with one of the travelling agents of this Society. He was a person of great intelligence and zeal, and thoroughly devoted to the cause for which he was seeking help. While he spoke English fluently, we discovered that he was an Italian, and a convert to Protestant Christianity. He had been formerly a Roman Catholic priest in Italy; the reading of the Scriptures revolutionised altogether his creed and his heart, and now, when he comes occasionally into contact with his countrymen in our harbours, he gives them the New Testament, or reasons with them in their own tongue.

The British and Foreign Sailors' Society, which has its auxiliaries in many places, has its headquarters, and central seat of action and influence, at the Sailors' Institute, Mercer Street, Shadwell, London. Its president is the Earl of Carlisle. "The object of the Society is the religious, intellectual, and social elevation of British and foreign seamen," and the means employed for this end include the distribution of the Scriptures and religious tracts, preaching, domiciliary and ship visitation. In addition, there are found at the Sailors' Institute a reading-room, with good library, newspapers, magazines, maps, charts, writing materials, &c.; a coffee-room, where provisions of the best quality are supplied at moderate prices; a nautical school, connected with the Board of Trade, where a sound general education can be obtained by youths intended for the sea at low charges; class-rooms, for the day and evening instruction of adults in navigation, writing, arithmetic, and mathematics; a bank, where seamen may deposit their earnings with safety, and obtain interest for the same; a lecture-hall, open on the Lord's Day for (three) separate Bethel services, on Tuesday evening for a secular service, on Wednesday evening for a temperance meeting, on Thursday for a Bethel service, on Friday evening for a lecture on some popular topic, and on Saturday night for another temperance meeting.

The Sailors' Institute is architecturally a very noble and beautiful structure, and it is so practically useful, as to be worthy of all admiration. To the tower there is free access permitted, with the use of a powerful telescope; and from this commanding situation there is obtained an extensive prospect of the river, docks, shipping, and suburban districts.

It is very pleasing to find that in the savings banks upwards of 1200*l.* has been received; that the teacher of the Adult Navigation School has had 181 students, of whom fifty-eight successfully passed the examination before the Marine Board; that the usual Sunday and week services, conducted by the Rev. E. Wilkins (the chaplain), and the missionaries, have been attended by more than 5000 seamen; that ship libraries of various sizes, according to the number of the crews, are being placed on board out-going ships; that an agency is established to enroll members and obtain subscriptions for the Shipwrecked Mariners' Society; that a good supply is kept for sale, in English and foreign languages, of the Holy Scriptures, and thus "Frenchman and Swede, Italian and Greek, Spaniard and Norwegian, Russian, Dane, and German, visiting our shores, are becoming possessed of that priceless jewel, more precious far than the peculiar treasures of kings and provinces, and by which many others as well as themselves may be enriched for ever."

It is worthy of notice, that there is in connection with the Sailors' Society an institute for foreign seamen at Rotherhithe, and especially for Swedes and Norwegians. Several masters of foreign vessels asked for and received loan libraries similar to those put on board British ships, but in the native languages of the respective crews. An important mission has also been established at Dieppe, among British seamen.

It is pleasant when one visits the Institute, to see and examine the new hymn-book which has been prepared for mariners, and which they prize so highly. These hymns are sung both on shore and afloat—the latter at the nightly services held by the

missionaries. They are used at all the stations of the Society round the English and Irish coasts, by the branch association at Natal, and at Alexandria, in Egypt, where "a large and important field presents itself." There, indeed, the services held on board the floating chapel, generously given by the late pasha of Egypt, and moored in the harbour, became too small to accommodate the congregation; consequently some adjoining state-rooms were absorbed, thus providing additional room,—the expense cheerfully defrayed by the sailor-worshippers.

Through means like these, coupled with missionary agents who have been seamen themselves, and a special blessing given in answer to prayer, the Spirit of God has wrought so mightily among seamen that an ever-increasing number of them are manly, intelligent, and exemplary Christians. There are cases on record, within the last few years, where a pious captain, and one or two of his officers and crew like-minded, have left London port for far-distant lands; a gracious influence was brought to bear upon the rest of the crew, some utterly reckless, profane, and impure, others comparatively steady, but yet living without God. To such, in special and authentic cases, the ship has become the house of God and the gate of heaven.

But *one* case there is on record, where a captain and a whole ship's company have gone down together, and yet *not* in despair. The case was that of a West Hartlepool schooner, which, in the autumn of 1862, was lost with all hands. Four weeks before, the captain and some of his crew attended a Bethel meeting at Chatham. "I shall never forget," says the missionary there, "the earnestness with which Captain Loynes poured out his soul in prayer for himself, his family, and the crew generally, that they might be brought to the knowledge of the truth, and be saved. . . . The letter to his wife" (found in a bottle washed on shore in the island of Faroe, Jutland) "will clearly show what religion will do for sailors, and with what confidence he was enabled to anticipate his end." Then follows the letter, written on the brink of eternity. It is dated, "At Sea, Oct. 19, 1862." His "wife" is told that "our ship is just foundering, the pumps both choked, and are almost a wreck." "But, thank God," it is added, "we are all resigned to our Heavenly Father's will. My men are *all* made happy in the Saviour's love." And thus the dauntless captain closes:—

"My dear wife, I have left you in the hands of the Lord, and I know He will provide for you and the dear, dear children—I hope you will all meet me in heaven; may the Lord grant it for Christ's sake. "I remain, your loving husband,

"JOHN LOYNES."*

* Captain Loynes was a frequent visitor at the Sailors' Institute. In May, 1862, he purchased a Bethel flag, and some hymn-books, and till the final tempest burst destructively upon his bark, he conducted daily worship with his crew.

The missionary adds, "I have read this letter to about sixty seamen, and spoke to them of the necessity of being also ready; while doing so, most of them were seen weeping."

For the year ending March 31st, 1863, the income of the British and Foreign Sailors' Society, was 3483*l.* 15*s.* 10*d.*

The Thames Church Mission Society, instituted in 1844, has rendered important spiritual aid both to emigrants sailing from the Thames, and also to mariners. Its agents visit vessels between Greenwich and Gravesend, for the purpose of distributing Bibles, books, and tracts. There is divine service held in emigrant ships, and the crews of merchant vessels are invited to service on board the Thames Church-vessel, the "Swan." Ships visited, 4614; barges, 580; Scriptures sold, 1418; prayer-books, 606; tracts distributed, 11,324; attendants at 195 public services, 6591.

The Church of England has also its "Missions to Seamen," directed by clergy and laity. The offices of these missions are at 11, Buckingham Street, Adelphi. Active operations are carried on as much as possible afloat. To facilitate the enterprise the Society has the use of Government vessels, and according to the latest report published, 12 chaplains and 12 scripture-readers are provided with mission-vessels and boats. The income of this institution is about 6000*l.* per annum.

The Seamen's Christian Friend Society, established in 1846, and having its offices at 2, Bedford Place, Commercial Road East, during last year held 897 services and meetings, on shore and afloat, attended by 17,373 seamen; 100,000 tracts, 4627 magazines, 572 Bibles and books, were distributed, and 7413 visits were paid to ships and lodging-houses. The number of children attending the Society's schools and Band of Hope has been, on an average, 300; income, 1000*l.*

The eminent shipowners, the Messrs. Green of London, have made permanent provision for a limited number of mariners in the Sailors' Home in the East India Road. Nor, in our necessarily rapid enumeration, may we forget specially to notice the Sailors' Home and the Destitute Sailors' Asylum, Well Street, London Docks. The first stone of the Sailors' Home was laid in June, 1830, and it was opened on the 1st of May, 1835, for the reception of 100 men. Among its principal founders was the late Rear-Admiral Sir W. E. Parry. In an address delivered by him in 1853 he said,—"Both this Home and the Destitute Sailors' Asylum, which have gone on side by side and hand in hand ever since, have had the blessing of God, not only in the incalculable good done within their own walls, but because they led the way to the establishment of similar institutions."

Another illustrious name identified with the erection of the Sailors' Home, is that of the late Captain Elliot, R.N. "Connected with a noble family, and entitled by education and station to the advantages of exalted society, *he willingly relin-*

quished all for his darling object of protecting and providing for the comforts of sailors, took up his abode in a humble lodging surrounded by gin-shops near the Home, and for eighteen years of self-denial and devotion made it the business of his life to superintend this institution."

The noble building at Well Street went on amidst much opposition from those who were interested in the vice and misery of sailors. It has had frequent additions made to it, and now affords accommodation for more than 300 seamen. As many as 8993 were received in a recent year. Here there is every provision made for the sailor's comfort and happiness. He finds board and lodging on reduced terms, the voice of prayer and praise ascends every morning and evening, while in the adjoining Seamen's Church, with its 800 seats for the seamen of the port of London, many attend Divine worship.

Since the opening of this Home it has received upwards of 130,000 seamen, of whom one-fourth have been old or returned boarders. These men have been of *twenty-eight different nations*, besides about 100 "born at sea." *

Not only is "Jack" watched over from his landing till, through terrible temptations to sinful indulgence, he reaches the Home, but, when there, his money is taken care of. Thus he becomes "as careful and provident a fellow as any other man." Since the year 1835, on a recent inspection of "Sailors' Private Money Accounts," as many as 139,180 accounts have been opened in the ledger, and the total amount of sailors' money received is 1,010,180*l.* But for the Home, the greater part of this sum would have been squandered. Through its instrumentality a total sum of 399,962*l.* has been remitted home, and 40,000*l.* has been invested in the savings' bank.

The demands for increased accommodation at Well Street have lately become so urgent, that the directors have been compelled to enlarge the Home at a cost of upwards of 10,000*l.* It was at the laying of the foundation stone of the additional building that Lord Palmerston gave utterance to the national admiration for the British sailor, and indicated in impressive language the debt of obligation which is owing to a class to whom so much of our prosperity and wealth is due.

The Destitute Sailors' Asylum, Well Street, affiliated with the Home, has as its president Admiral Sir William Bowles, C.B., assisted by a large and influential body of naval officers as vice-presidents and directors, as also by the devoted labours among sick and diseased seamen of Dr. Burman, and Christian ladies who furnish many articles of clothing. "Their kind offices bear no trifling share in relieving the institution from pecuniary burdens." The sitting magistrates at the Thames Police Court have also given prompt aid to aged and disabled seamen, sending many to their native parishes, a service for which the funds of the Asylum could not have provided. More than 40,000, brought low by sickness, shipwreck, accidents, sin, robbery, and imposture, have found refuge here since 1827; 950 were received in the year 1862. Some remain longer than others, but for as many as possible ships are provided.

Wesleyan zeal and fervour have been for some years brought specially to bear on British sailors, and with marked tokens of blessing and success. The Wesleyan Seamen's Chapel is a conspicuous edifice to all who pass along Commercial Road East. Its excellent minister has courteously furnished us with valuable information as to the progress and useful results of the agencies employed. It may be here remarked that it was a mistaken idea that sailors preferred "floating chapels" to places of worship on shore. What they sought, needed, and welcomed were such edifices as the Wesleyan Seamen's Chapel and the Sailors' Institute, where sailors meeting with sailors—men of the one class and calling—might together sing praises to God, together unite in confession, supplication, and thanksgiving, and together listen to the proclamation of the everlasting Gospel. And thus we find that preaching, in such places, becomes to seamen a mighty power, attracting them to the Cross, and stimulating them to begin or to continue a life of faith and holiness. The missionaries and agents employed amongst sailors are often men whose early training, habits of thought, manner of speech, frankness, and sincerity, all tell of the sea.

Thus in the *Mission Journal*, in which I find three deeply interesting cases. One was that of a sea captain. He has sent for the missionary, and he has sent to him to come to the ship. He tells how yesterday (the Lord's day) "he had felt all his sins come to his mind, and he could scarce refrain from crying out." He had also felt much at the Reading-room service. He returned to his ship, hoping to find peace by reading the Bible, but it was as arrows to his soul. "Harry," he cried to the cabin-boy, who also had been at the chapel during the day, "here's a shilling for you if you'll read the third chapter of John to me." As he closed the Bible, the boy began to weep. "Why do you cry?" "I shall give you back the shilling," said the lad, "if you will let me kneel down and pray for you." And "there," adds the missionary, "they knelt, the captain and the boy, praying for each other, that God would save their souls."

The total income of the Wesleyan Seamen's Mission last year was 634*l.*, besides a sum of nearly 40*l.* subscribed in aid of a Bible-woman's work. At the last annual meeting, in February, 1864, Mr. Horsfall, M.P. for Liverpool, presided, and the president of the conference eloquently pleaded the seaman's cause.

* Since the first establishment of this Home, nearly thirty other Sailors' Homes have been opened in the United Kingdom, besides many in foreign and colonial ports.

We must reserve a notice of what is being done for the men who wear the naval uniform, and the spiritual provision made for their children. We have to indicate also the special benefits which have followed from the Strangers' Home established for Asiatics, Africans, and South Sea Islanders; and last, not least, the special and most successful labours of the London City Mission among sailors and others coming to London from Oriental lands.

MEDICAL MISSIONS.

The following is from a letter of Dr. Vartan, Medical Missionary at Nazareth:—

"I give you here a brief account of what I have been doing in connection with the Mission Dispensary, and hope to be able to give you regular and satisfactory accounts of my work in Nazareth and in the surrounding villages every now and then. Within the half-year about 1500 patients have been treated in the dispensary, many of whom I have been to see in their houses, both in Nazareth and in the other villages. In this number are included Moslems, Druses, Greeks, Greek Catholics, Latins, and Maronites, as well as Protestants. Most of these receive medical aid and medicines gratis, and those who paid brought their pennies of their own accord. I am sure you will be pleased to hear that many of these have been benefited, though I cannot individually mark them down here. In the future I will endeavour to give you some details in this respect.

Over and above the superstitious ideas of the people here, particularly in the surrounding villages, which often become a sufficient obstacle for rightly using the remedies that the physician prescribes for the good of his patients, their extreme poverty proves a very great difficulty indeed. So, for instance, with regard to the prescribed diet, and also to the regular taking of the remedies. Many *cannot* observe the rules laid down by the physicians, for want of means. Often, the only articles of food that they may have at hand consist in a little wheat flour and olive-oil, and some of the unwholesome fruit of the season. Meat, fowl, &c., belong to the richer community, and there is a particular prejudice, though merely assumptive, against milk. A well-regulated sick-diet is therefore seldom possible; and this fact must, in many complaints, obstruct the process of healing, however much the people may be accustomed from childhood to coarse food. Others, again, have no means of taking the desired quantity of medicines in a regular way. I saw a poor woman, some days ago, in a village, who was suffering from acute conjunctivitis. I wished to give her a collyrium, which she was to use frequently during the day, and desired her to bring a small coffee-cup or some such thing to put it in; but she seemed to have nothing except a large saucepan and a wooden dish in her miserable hut. She presented these to me one after the other, to put the collyrium in. I asked her to borrow from her neighbours something like a cup. The poor woman, after much wandering about, brought at last a large dirty iron spoon, in which they generally roast the coffee, saying she could not get anything else. So there remained nothing for me to do than recommend her to wash the eyes with cold water alone, till I should bring something suitable to put the medicine in, which I promised to do, *if I could*, on the next day.

I am happy to inform you that our little hospital is now in a fair way of doing service. It contains four beds, one of which is now occupied by a Moslem shepherd-boy, about twelve years old. He was brought to me five days ago by his widowed mother. He suffered from dropsy over the entire lower half of the body, and was so much swollen that I thought he could not safely return to his native village, about three hours' travelling from Nazareth. After three days of proper attendance and great care, the swelling had very much decreased, and he is now almost quite well again. I nursed and watched him myself, having as yet nobody to assist me in this duty. Whilst thus administering to the body, I dropped some spiritual seed in his young mind, trusting that by God's blessing it will take root. We have been praying together that God might make the medicine efficacious, and afterwards we also praised Him together.

I have a young man of some capacity who assists me as a dispenser. He speaks French and Italian pretty fluently, and also a little English. He is a pretty good scholar in Arabic, but very ignorant in the Word of God, though he has been brought up in a Jesuit college for the priest's office. I wish to teach him medicine as much as I am able, and I trust at the same time he will learn the one thing needful to his immortal soul.

I am meditating upon the way in which, as you propose, a medical missionary might be established at Nablûs. But it is not easy to see, as yet, in what manner this can be realised, however necessary the thing really is.

I mention, with grateful acknowledgment, that the Rev. Mr. Zeller, notwithstanding the many and laborious duties which he is called upon to perform, gives a portion of his time in not only suggesting to me and considering with me such plans as may be the most useful in rightly discharging my duties, but he also takes much trouble in writing to his friends on behalf of our hospital and dispensary; and as a proof of his zealous efforts, I mention here that eight chests of medicine are on the way from Germany to Nazareth.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

Much discussion having taken place in regard to a "Declaration" drawn up at Oxford by leaders of the high and low church party, and forwarded to all the clergy with requests for their signature, counsel have been consulted as to its legality. Mr. Stephens, Q.C., and Mr. Traill, the counsel applied to, consider that those who sign it are constructively ruling to release themselves from submission to the royal supremacy. To establish this conclusion, they contrast, in several particulars, the "Declaration" and the recent "Judgment" of the Privy Council. The "Declaration" says, in regard to the Inspiration of the Scriptures:—"We . . . . declare our firm belief that *the Church of England and Ireland*, in common with the whole Catholic Church, *maintains without reserve or qualification the inspiration and Divine authority of the whole Canonical Scriptures, as not only containing but being the Word of God.*" The "Judgment" declares on this subject:—"This charge therefore involves the proposition, that it is a contradiction of the doctrine laid down in the 6th and 20th Articles of Religion, in the Nicene Creed, and in the Ordination Service of Priests, to affirm that any part of the Canonical Books of the Old or New Testament, upon any subject whatever, however unconnected with religious faith or moral duty, was not written under the inspiration of the Holy Spirit. The proposition or assertion *that every part of the Scriptures was written under the inspiration of the Holy Spirit is not to be found either in the Articles or in any of the Formularies of the Church.*" Again, as to eternal punishment of the wicked, the "Declaration" says:—"We . . . . declare our firm belief that the Church . . . . teaches, in the words of our blessed Lord, that *the 'punishment' of the 'cursed,'* equally with the 'life' of the 'righteous,' is '*everlasting.*'" The "Judgment" contains the following:—"We do not find in the Formularies to which this Article refers any such distinct declaration of our Church upon the subject as to require us to condemn as penal, the expression of hope by a clergyman, that even *the ultimate pardon of the wicked, who are condemned in the Day of Judgment, may be consistent with the will of Almighty God.*" In several other respects these counsel regard the "Declaration" as an attempt to oppose the royal supremacy.

Dr. Pusey and Mr. Maurice have been exchanging letters in the *Times* on the same subject. Mr. Maurice objects that "an irresponsible, self-elected committee has no right to frame a new test for the Church of England." He abhors the idea that God condemns men to "everlasting *sin.*" He regards the "Declaration" as a new means for oppressing the more dependent of the clergy. Mr. Maurice exhibits that haziness which characterises him in all theological discussion, and in force and clearness Dr. Pusey has the great advantage. In a letter to the *Record*, Dr. Pusey thus notes the effect of the recent legal decisions:—"Our future deacons are to be taught on high legal authority that when they answer that they 'do unfeignedly believe all the Canonical Scriptures of the Old and New Testament,' they may say to themselves, their consciences, or their God, 'I mean in all things necessary.' Such mental reservation would put an end to all faith between man and man. And this subterfuge is suggested by Dr. Lushington when a person before the Searcher of Hearts is declaring that he accepts the conditions upon which he is to be admitted to holy orders. And the people to whom we read the Word of God are not to know but that we secretly disbelieve what they have been told that we are not bound to believe as a whole, and what Dr. Colenso has said to the people, falsely, we do not believe. But, above all this, our belief in the infallibility of Holy Scripture is, through the length and breadth of the land, the stay of faith, the bulwark against scepticism, the rule of life, the hope in death, the voice of God in temptation, the solace of misery and desolation. The infallibility of God's Word darkened, there would be no light left in life or in death. In striving for the Word of God we are on his side whose word it is; and He who has given us grace

to hold it firm, is with us. But by all his goodness to us, by all his love, He has bound us, as we value the souls of our brethren or our own, which He bought with so dear a price, not to rest until it be again authoritatively confessed in the name of the Church that the Holy Scriptures are infallible truth; for 'Thy word is truth,' and the Holy Ghost who inspired them is the Spirit of Truth." Dr. Pusey, in addressing this letter to the *Record*, says that he has long foreseen the time when all parties in the Church who maintain the Inspiration of the Scriptures, must unite for their defence.

The Archbishop of Canterbury states in a letter which has been published:—"In assenting to the reversal of the judgment of Dr. Lushington on the subject of eternal punishment in the case of Mr. Wilson, I did so solely on technical grounds, inasmuch as the charge against him on this point was so worded that I did not think it could be borne out by the facts. The eternity of punishment rests, according to my mind, exactly on the same ground as the eternity of blessedness; they must both stand or fall together; and the Church of England, as I maintain, holds both doctrines clearly and decidedly."

The compromise, recommended by the former opponents of the increase of Professor Jowett's professional salary, has been rejected by a considerable majority, composed of non-resident members of "Convocation," brought up to Oxford for the occasion. Almost all the resident members voted for the increase. The decision has been severely criticised in the *Times*, *Daily Telegraph*, *Saturday Review*, and other leading journals.

The new effort put forth, since the meeting of Parliament, in behalf of the Bishop of London's fund, is meeting with much success. The Queen has contributed 3000*l.*, and the Prince of Wales 1000*l.*, and many of the nobility are subscribing handsomely.

The English Presbyterian Church is raising a fund of 25,000*l.* for church-building and debt-liquidation. About 20,000*l.* has been promised, and there is every probability of the intended amount being considerably exceeded. This Church, which is still small, composed in all of about a hundred congregations, has been making rapid progress in recent years,—in London especially; where, within twenty years, its congregations have quadrupled. The *English Presbyterian Messenger*, the monthly organ of this Church, has an article on the statistics of Presbyterianism in England, in which it is shown that the worshippers in all the churches of the three denominations representing Scottish Presbyterianism, are under 60,000. Of the 169,000 Scotch-born—as shown by last census, resident in England—not above 30,000 are connected with these churches. There is an annual net increase of 4000 of Scottish population in England. The chief object is to show that the Scottish Churches should put forth liberal efforts to aid in overtaking the wants of their own members transplanted to England.

The Congregationalists have held a conference in the Guildhall Hotel, London, to receive a deputation from Nottingham in furtherance of their new institute for the training of home missionaries and mission church pastors. Mr. Samuel Morley presided. From the report of the deputation, it appeared that at present there are 118 village and small town pastorates without pastors. The ordinary supply of the colleges provides only for one-half of the annual vacancies, leaving the other half to be supplied by ministers privately educated, and some scarcely educated at all. Out of 1644 of the present pastors of churches in connection with the Independents in England, 459 were reported as having had no specific training for the work. In view of this fact, the report of the deputation contends that if those ministers had all gone through a specific theological training for two years at such an institute as is now formed, they would have been that much the better; and assuming that the higher colleges will have enough to do in educating the more advanced students, the Nottingham training college will be the means of raising the standard of education in the Congregational ministry. An account of the system of training was given. It consists of (1.) sound Biblical theology; (2.) a correct and forcible expression of the English language; (3.) systematic employment in mission work.

The London Congregational Association has commenced the first of the twelve new mission chapels to which Mr. Samuel Morley is to contribute a third of the expense, and the Chapel Building Society another third. The chapel now building is in Pownall Road, Haggerston, London, and is to be a model building. It will seat 300 people on the ground-floor, and 250 if an end gallery is added, and all only cost 1250*l.* It will be a neat and substantial brick building in the composite Gothic style.

The Baptist denominations are moving in the matter of building new chapels in London, and have already arranged, with the generous help of Sir Morton Peto, M.P., to erect a few new places in growing populations.

The English Chapel Building Society is able to present an encouraging report of the proceedings of the year; and it may now be stated that they are building, or assisting in building, one chapel a week in some part of England.

London, *March*, 1864.

Scotland.

At the Commission of the Free Church, held in the beginning of the month, a report was read of the Committee of Union. It bore entirely upon the question of the relation of the civil magistrate to religion and the Church. Articles of agreement had been drawn up to the following effect: 1. That civil governments are an ordinance of God, and that magistrates are bound to regulate their conduct in their several places and relations by his Word. 2. That the magistrate ought to further the religion

of Christ in every way consistent with its spirit and enactments, and to be ruled by it in the making of laws, &c. 3. That while it is the magistrate's duty to profess the Christian religion, it is not his office to impose creeds or forms of worship, or to interfere with the spiritual jurisdiction of the Church placed in the hands of Church officers. 4. That marriage, the Sabbath, and the appointment of days of humiliation and thanksgiving, come under the magistrate's cognisance; that his laws on the two former should be in accordance with the Divine Word, and that he is entitled to appoint the latter, though not to regulate the forms to be used. 5. That the Church and State, having two distinct jurisdictions, ought not either of them to intrude into the province of the other's. 6. That, though thus distinct, they owe mutual duties to each other, and may be signally subservient to each other's welfare. Such is the substance of the points of agreement. Statements are drawn up in parallel columns, showing the points of disagreement of the two sections of Committee. The Free Church holds that it is the duty of the magistrate to employ the national resources in aid of the Church,—reserving to himself full control over the temporalities, but abstaining from all authoritative interference with the government of the Church; and that the Church may lawfully accept such aid, leaving the question to be judged of according to times and circumstances. The United Presbyterian Committee holds in opposition, that it is not within the magistrate's province to legislate as to what is true in religion; and that Christ, having prescribed to his people to provide for the Church by free-will offerings, State Aid is in principle excluded. This report brings the differences to so nice a point that it will probably prepare the way in both Churches for an early union, as there is no other question to excite opposition. Dr. Cairns, of Berwick, commenting upon the articles of agreement at a public meeting, said that it had been found that both Churches were at one upon the importance and the duty of the civil magistrate legislating in accordance with the Word of God. "It had been supposed that we were of opinion that the magistrate had nothing to do with such law; that was a mistake." As to the points of difference he remarked, "The position occupied at this present moment is exactly what we had expected; and I think had there been any sudden conversion there might have been reason for suspicion. It was, I think, wise in the Committee not to make any recommendation. We might, indeed, have made a recommendation: some of us were quite prepared to do so; but then it possibly would have been said in some quarters, that we were taking the matter out of the hands of the people, and of the Supreme Courts. The Committee, therefore, acted wisely in making no recommendation. By their bringing the state of sentiment and the points of divergence before both Churches just as they are, opportunity was left for the action of brotherly and Christian feeling — feeling which would lead them to look more at the question wherein they agreed than wherein they differed."

The annual meeting of the British branch of the Evangelical Alliance is to be held in Edinburgh; and it has been arranged that it take place at the beginning of July, instead of in October, as usual, that time of year being considered better for the assembling of foreigners, and members from other parts of the United Kingdom.

A curious case has been brought before a court in Argyleshire, showing the superstitions still prevalent in parts of the Highlands. A woman brought an action for damages against a farmer who declared that he had seen her at his stable-door, and that when challenged, she had changed herself into a hare and scampered off at full speed. This report had done great injury to the woman's character, and one worthy of the Church stated, at the trial, that he had thought worse of the woman ever since. The judge (the Sheriff Substitute) dismissing the superstitious element, granted 100*l.* damages for the injury done to the woman's character in a neighbourhood where such stories are believed.

A colleague and successor is about to be appointed to Dr. Guthrie, as it is feared that he may be precluded from again resuming the active duties connected with the ministry, otherwise, at least, than by preaching at occasional intervals. The charge is already a collegiate one, Dr. Hanna, the well-known writer of Dr. Chalmers' Life, and of the recent works on the History of Our Lord, having been, for ten or twelve years past, colleague to Dr. Guthrie.

EDINBURGH, *March*, 1864.

Ireland.

The Fenian organisation and the Brotherhood of St. Patrick have met with a rebuff from an unexpected quarter. The Church of Rome will brook much, but a secret power within itself it will not brook. Father Lavelle has apologised to the Pope for being connected with the Brotherhood, and using strong language to Dr. Cullen. He complains, however, that the National Party in Ireland are represented at Rome as no better than Carbonari. Dr. Cullen has issued a pastoral against the Fenians, whom he accuses of independence of the Church and of placing patriotism above Catholicism. Meanwhile the Nationalist organs abuse Pope and Prelate alike. Against Protestants they maintain their united bigotry. A mob followed the funeral of a Protestant through Cork the other day, spat at the clergyman, hooted and cursed, and for no other reason than that the dying man, who was a Protestant, rejected the ministrations of a priest who had been sent for without his permission. It is said that a careful watch is kept in that city by Sisters of Charity, and others, upon the death-beds of the Protestants, and not always unsuccessfully. A curious but not surprising fact has been elicited about the last census. The Hon. and Rev.

Mr. Bernard, after an examination of his own and an adjoining parish at Bandon, has ascertained that the Protestants were returned at 103 too few, and the Romanists at 157 too many.

The controversy between Mr. Webster and the Society for Irish Church Missions, has assumed large proportions and corresponding interest. Two copies of the "Complete Correspondence" have been published, one in the interest of Mr. Webster, edited by four rectors, and the other officially put forward by the Society. The spirit of the first is sufficiently manifest from its preface, where it is affirmed that "there are yet left amongst us millions of intelligent Protestants and Roman Catholics who believe that an Established Church is a great social blessing, whether it be an Established Protestant or an Established Roman Catholic Church. Millions there are who know very well that fanatics—those adroit conjurers of the earth who can scale to their heavens of human power and influence by flattering popular prejudices—are not the religious teachers to be preferred to the quiet, sober-minded parish Priests." The editor also "believes that no opportunity should be lost to protest against the doctrine, that the existence of the Established Church in Ireland is to be defended upon the plea that it is a Missionary Church."

The correspondence commenced with a request from Mr. Eade, the Missionary Secretary of the Society, that Mr. Webster would explain a passage in a sermon he had preached at Cork, and in which he stated that he could prove the Irish Church Missions bribed their converts. Without, however, proving this, Mr. Webster rejoined by making fresh charges, nor has he attempted to substantiate these. On the other hand, Mr. Colquhoun, the chairman of the Society, deliberately sifts the charges, in his admirable letter, and affirms that they are without foundation. It may be trusted that this painful controversy is now at an end; charges have been, apparently, recklessly made, and have been frankly met; and the Irish Church Missions may pursue their labours with as much confidence and as much hope of success as before. "Our agency," Mr. Colquhoun says, "is large, but a purer, sounder, and more faithful agency is not anywhere to be found. Through the prolonged life and untiring labours of our honorary secretary, our work is worked with a discrimination, which I believe no other missions enjoy." A testimony to the worth and need of the Dublin Visiting Mission (in connection with the Irish Church Missions), and signed by the most prominent of the incumbents of Dublin, has been appended to the Society's edition of the Correspondence.

An interesting statement of the Dublin Roman Catholic Mission (in connection with the Presbyterian Church) has been issued, from which it appears that a Mission Church was organised in 1858 without a communicant or adherent from any existing congregation, and that in 1861, fifty-nine persons partook of the Lord's Supper, of whom eleven had belonged to the Church of Rome, and six were the wives or husbands of Roman Catholics. About 120 children attend the Mission Schools, and a large proportion of these children are of Romanist parentage. There is a communion-roll of about seventy. Five of the communicants became Bible-women in the city, and have given the greatest satisfaction; and some of the most valuable mission agents have been brought from the Church of Rome through the mission agency. An effort is now being made to raise 1500*l.*, to secure for this mission the ancient church of Mary's Abbey, which has been occupied by the Presbyterians for two centuries, and which the congregation vacate in summer for a new building on another site.

A vigorous crusade has been organised against the threatened changes in the National Board. The Ulster National Education Association has held an enthusiastic meeting at Belfast, attended by prominent men, both lay and clerical, of various denominations. The Bishop of Down, the Revs. Dr. Cooke, Dr. M'Cosh, J. Scott Porter, W. M'Kay, Mr. Thomas Sinclair, and others, brought forward the resolutions, which expressed "unabated confidence in the principle of united education," and resolved to petition Parliament that "no special privileges shall be granted to any sect or denomination in the country."

It appears from the Census Report that there are still 45·8 per cent. of the Romish population of Ireland that can neither read nor write, and that only 35·1 per cent. can both read and write. Of Roman Catholic children five years old and upwards, 34·9 per cent. can neither read nor write in Leinster, 48·4 per cent. in Munster, 44·4 per cent. in Ulster, and 59·4 per cent. in Connaught. The Commissioners remark, that "if the proportion of ignorant appears unduly high, the circumstance, however much to be regretted, is certainly not ascribable to any want of liberality in the State, nor of intelligent zeal in private enterprise throughout all the religious communities, but *must be set down to the account of local and temporary obstructions.*"

It appears from the Report of the Commissioners that the number of Roman Catholic children attending the National Schools is 666,438, or 82·02 per cent. of all the children in attendance. It is not easy to reconcile this statistical return of large attendance with the other statistical return of large ignorance. The Romanist element of the population being under *four-fifths*, nevertheless supplies, the Commissioners report, *five-sixths* of the pupils. On this proportion, it may at any time be proposed to endow the Romanists with five-sixths of the educational funds, and with the pleasant result of teaching half the children how neither to read nor write.

The proposed increase to the *Regium donum* has been brought under the notice of the Government at London by an influential deputation. The views of the deputation were favourably received by Lord Palmerston and the Chancellor of the

Exchequer. It is said that if the grant is put upon the Consolidated Fund, it will apply only to existing congregations, and that such as may be added will be taken charge of entirely by the Church.

From a recent return it appears that of the total number of benefices of the Established Church—1493, there are 619, or two-fifths, with incomes not exceeding 200*l.* a-year; of these 619, there are 166 not exceeding 200*l.*, 189 not exceeding 150*l.*, and 264 not exceeding 100*l.* per annum.

The Archbishop of Dublin has been installed as Bishop of Kildare, a ceremonial rendered unnecessary in his predecessor's case by Act of Parliament. The sermon (Rom. xv. 1) of Mr. Crosthwaite, the vicar-general, was on the best means of edifying our Romish brethren, in which he is reported to have offered some singular recommendations. If they stated their principles of Baptism, Church Authority, Public Prayer, and Saints' Days, and apparently also of the Holy Communion, more plainly, Romanists would see that they were not so unlike themselves, and would perhaps join them. It must be a singular eccentricity that led a preacher on such an occasion to place himself in antagonism to the plain Evangelical sentiment of the country. Dr. Lee, already appointed Examining Chaplain to the Archbishop, is now Archdeacon of Dublin. It is understood, however, that Dr. Trench will be his own Secretary for all strictly clerical business.

France.

The one absorbing topic this month is the refusal of the Presbytereal Council of the Reformed Church of Paris, to re-elect M. Athanase Coquerel, junior, to the post of suffragan-pastor of M. Martin Paschoud,—a post which he had occupied by successive re-elections for fourteen years. The passion with which this decision has been resented, the misrepresentation of the facts, and the appeal made to the general public through the infidel political press by the rationalist party, gives the measure of its annoyance, and, when the first warmth is passed, will cover it with confusion.

The simple facts are these: M. Martin Paschoud, for years an invalid, chose, in 1850, M. Coquerel, junior, for his suffragan; this choice was hesitatingly ratified by the consistory, who limited his exercise of the pastoral functions, first, to three years and then to two, always subject to re-election. The tendencies of the suffragan having become more and more positively rationalistic,—this year, after much deliberation, careful examination, and receiving all the explanations that M. A. Coquerel, junior, thought it right to give, the presbytereal council, by a vote of twelve against three, declined to re-elect him.

The warmth, not to say virulence, with which this simple act of firmness has been received, can only be explained by the present state of parties.

Your readers know of the two tendencies in the national reformed Church of France. One, *orthodox*, holding firmly to the inspiration of Scripture, the fall of man, the divinity of Christ, the atonement, and the work of the Holy Ghost in the heart of man. The other, *rationalistic*, placing reason and natural conscience above the Bible, upon which they sit in judgment, manifesting every shade of doubt from Arianism down to Pantheism. As to the Church, the orthodox think it should rest upon a positive confession of faith, and are doing what they can to regain its primitive organisation by the restoration of synods. The rationalists resist with all their weight the calling of the synods, and regard the Church as an arena for all opinions to manifest themselves freely, declaring that free examination is Protestantism!

Both tendencies are bound together by State bonds; neither choose to withdraw and form a distinct Church.

The rationalists are satisfied so long as they have house-room, and are not disquieted; but the orthodox are not satisfied to hear their God doubted, his word questioned, their Saviour's divinity denied, and his atonement put aside, in the very pulpits and schools in which they also teach. The orthodox know that they hold the traditions of the martyrs and confessors of yore, and are representatives of the Church of the Reformation—the rationalists glory in a theory of development no less strong in its infidel tendency than the analogous theory, in Rome, in its materialistic bias;—a parasite, mistaken for the true growth of the tree!

The crisis has been long approaching; for if the active members of the Reformed Church of Paris, and its leaders, have been gradually becoming more orthodox, and exhibiting more hopeful symptoms of living Christianity, the rationalistic and worldly party have been manifesting their infidel tendency in a most fearful ratio.

M. Coquerel, junior, had been one of the most active promoters of the *Liberal Union* (formed principally to weigh upon the rationalistic scale in Church elections), and of the admission of the obnoxious version of Geneva into the Protestant Bible Society. He had admitted M. Pécaut and M. Colani, professors of extreme rationalistic views, into his pulpit; he had stated his doubts on the inspiration of Scripture, the Trinity, the miraculous birth and divinity of the Lord, and he had praised, with but very slight criticism, the deplorable "Life of Jesus" by M. Renan, who is one of his intimate friends,—all this publicly in the *Lien*, the rationalistic organ, of which he is editor.

This was to be stopped now or never. If re-elected, an additional impetus would be given to the rush of infidelity, and, if the Church were swamped, it would be through the unfaithfulness and timidity of the venerable men in whose hands its government is vested. They consequently, with full determination, did not renew his appointment. They published the deliberations, reports, replies, and vote in a remarkably calm pamphlet, whose introductory

address concludes thus:—"The Presbytereal Council has taken this step with sorrow; it was most painful to them to snap the bonds which united to the flock a pastor, whose character and talent they honour. But they remain convinced that they have acted in accordance with their duty and rights in the interest of the Christian religion in general, and in that of the whole Protestant Church of France, and the Church of Paris in particular. We should have felt ourselves ill at ease, if, in taking this decision, we had in any degree deprived a pastor of religious liberty, or of the faculty of free and public exposition of what he believes; but thanks be to God, and to our just and generous institutions, nothing of the kind can exist to-day. M. Pastor Coquerel is free to profess his belief, and to call around him all who partake in it, but our conscience does not permit us to authorise him to propagate it in our name and under our auspices. We are deeply convinced that his opinions are conformable neither to the teaching of the Word of God, nor to the doctrines of the universal Christian Church, nor to the faith of our fathers, nor to that of the very great number of the members of our Church, now our companions in this life. Beloved brethren in Jesus Christ, we call down the blessing of God upon our Church. We ask Him—and you will ask Him with us—to cause the trials of the present time, which we are passing through, to turn to his glory and the advancement of his kingdom."

The immediate step on the part of Pastor Martin Paschoud was to give his pulpit to Pastor Coquerel, junior, for a farewell sermon. It was preached to an overflowing audience at the Oratoire on Feb. 28. The discourse was a mere appeal to feeling, very telling upon hearers who know not Jesus nor the power of his resurrection; an appeal likely to meet popularity in every rank of free-thinkers, but which made the heart yearn for the eloquent man going blindfold into the abyss of ever-deepening error, and rise in sorrow against such a presentation of scepticism for God's truth to the heaving multitude. The effect was a rush of people into the street to purchase pens and paper, which were circulated among the hearers, 800 of whom signed a protest against his exclusion from the church.

The *Lien* published article after article in the most violent language against the Council, accusing it of injustice and persecution. Circulars were sent round for signature; the political press was stirred up, and M. Renan's friends sharpened their pens to pierce through and through the bigoted pale of crumbling orthodoxy which had excluded the popular pastor. The *Presse*, the *Temps*, the *Siècle*, and the *Opinion Nationale*, vied with each other to cast the stone against all clerical bodies in general, and the Reformed clergy in particular. Letters poured in from rationalistic pastors, churches, and friends of all shades, and even from some orthodox temporisers, who are drawn in by inaccuracy of party statements, to regret the non re-election.

Another appeal to feeling was made by Pastor Martin Paschoud, who preached at Pentemout Church to an overflowing audience, whose members probably forgot, or perhaps had never heard, that in years gone by this very pastor had presided at the rationalistic Consistory which ejected Adolphe Monod from the Church, for having simply preached against the unworthy reception of the Lord's Supper!

I need not add that the Romish clergy and press are making the most of the incident in their point of view, to the detriment of Protestantism.

Painful as all this is, it is but a storm that will, we trust, clear the atmosphere, parting the elements that hitherto dwelt together in uncongenial companionship, and manifesting clearly the awful bitterness and violence that dwells in Christless hearts, while they are ever talking of the "unity of the Spirit and the bond of peace."

There may be inscribed over all their sermons, writings, and acts, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned!"

Other news fall into the shade behind the momentary flash of this encounter. M. Renan has brought out a cheap edition of his "Life of Jesus," purified from too much science, and rendered easier reading for the masses. The annual Protestant meetings are advertised to commence on April 3rd, by a prayer-meeting at Taitbout Chapel.

There are here and there violations of sepulture—such as a Protestant babe being disinterred, and cast into the disreputable corner reserved for those who have died by their own hand: this was near Poitiers, and the father has placed the case in the hands of justice—and here and there refusals of the use of the cemetery, which in Protestant cases are overruled by a firm appeal to the authorities. A Catholic case however occurred at Troyes, three weeks ago, which deserves notice, inasmuch as it shows the intense want of tact of the priests. A gardener committed suicide; the priests refused to attend the funeral, friends appealed to the bishop, the refusal was approved and confirmed. Great commotion was thus excited, especially as the unfortunate man had been a member of the Gardeners' Corporation. The relatives then applied to the Protestant pastor, who willingly gave his services. Banners were carried, and several hundred persons assembled in the unconsecrated portion of the cemetery; and never was there a more wrapt audience to a clear statement of the Gospel, than in Troyes that day. The pastor read of the woman at whom none dared cast the first stone, and of the mote and the beam, and spoke to the conscience of all, and prayed. The effect was great, and the spirit of inquiry excited will not be vain. The priest had said, "We would have buried the man, had the friends not *noised abroad* everywhere that he had hung himself."

The Church at Alençon, flourishing with 9000

communicants before the Revocation of the Edict of Nantes, and since crushed, arose again in 1849, and has gradually conquered the many difficulties thrown in its way by opposing authorities. Last month its young pastor received the imposition of hands in the church. It was a fraternal union of ministers of different denominations, Methodist, National Church, and Free Church. Alençon is one of the stations of the Evangelical Society.

A curious fact has taken place at Beblenheim (Haut-Rhin). The inhabitants, partly Protestant and partly Catholic, had long worshipped at different hours in the same church. The edifice having become too small, and threatening ruin, a subscription was made in the place to build two distinct churches. All gave *indiscriminately*, and 44,000 francs was the result. The Government added 20,000, which will cover the expense of the Protestant temple and the Catholic church.

Among the works of Christian love springing up in our Protestant Churches, is an asylum for old age and for orphan children at Marennes, under the care of Pastor Cambon. There is also an association at Dieppe for indigent Protestant children. The Emperor has lately sent a silver table service as a prize for a lottery about to be drawn in support of the work. The missionary bazaar in Paris this winter produced more than usual. An interesting farewell service was held in Taitbout Chapel, for the missionary, M. E. Casalis, M.D., and his young bride, who have since sailed for South Africa. He is son to the long-tried missionary Casalis, now Director of the Paris Missionary School, and was born in Africa. Pastor John Bost, of Laforce, is about to open an additional asylum for epileptic boys, of whom five are already under his care, making in all 200 young people afflicted with various ills in his most touching assemblage of asylums.

PARIS, *March*, 1863.

Belgium.

MONTALEMBERT is going to Rome to justify himself before the Papal College. The discourse he delivered at Malines has been already condemned by the Committee of the Index as heretical; only the verdict has not yet been published. Nothing availed to withhold him; not even the memoir that was sent to the Pope by Deschamps, the Minister of State, prompted by Montalembert, for the purpose of taking off the sting of the Ultramontane denunciations.

The Lenten pastoral of the Bishop of Ghent inveighs very vehemently against the Social Science Congress which met last autumn in this city. It fortunately happens, according to the bishop, that the Catholic Church has averted from the people, by means of expiatory masses and penitential prayers, the Divine chastisements with which they were threatened for their godless behaviour.

Italy.

IN a previous letter I have referred to an anonymous publication which appeared at Turin, unchurching all the Churches of Christ except the little sect of Italian Plymouthists; and full of charges against the ancient Church of the Valleys in particular. I believe there is no reason to doubt the correctness of the common rumour, which attributes the authorship to Signor Rossetti, the leader of the sect at Turin. As the Lord often brings good out of evil, so it is in this case. The outrageous calumnies, the false or distorted assertions, the exclusive bigotry of this book, have opened the eyes of some who have hitherto more or less sympathised with them, charitably believing that the time would come when the Italian Churches would "see eye to eye." Dr. De Sanctis was the first to offer a public and noble protest against the principle expounded in the work in question, addressed to the editor of the Waldensian Evangelical paper, *L'Eco della Verità*. This brought matters to a crisis, as I understand the Plymouthists true-blue are giving in their adhesion to Rossetti's views, while others are drawing off. The Nice Committee, by whom some of these men are supported, have felt bound to break silence, and to protest in a very well written address, directed to these Italian Evangelists, against the views expressed in the "Principii della Chiesa Romana," &c. Dr. De Sanctis has also printed this week a paper to define his own position as regards the Plymouthists, of a portion of which I append a translation. Professor Geymonat has been writing an appeal on behalf of the formation of an Evangelical Alliance in Italy, but until the position of the various parties of professing Evangelicals has been cleared up a little more it is doubtful whether there will be a hearty response. I believe this new phase of the work in Italy will bring it about eventually.

I have learned that the susceptibilities of some of my friends at Naples have been hurt by the names of M. Appia, Waldensian pastor, and the Strangers' Committee, having been passed over in the notice I gave of the opening of a Normal Evangelical School there. I now supply the omission. I am also glad to announce that a temporary difference between Mr. Jones and Abarella has been made up, and that the congregation at Mezzo Cannone is now under Mr. Jones' pastoral care.

The Waldenses have been invited to return to Pisa, after having been driven away two years ago, and they have hired for one year the little church built through the exertions of Mrs. Young, from which Signor Di Michelis and ex-priest Perozzi have been successively dismissed. Let us hope they may have success; but divisions have been sown which it will not be easy to heal. The Waldensian church at Rio, island of Elba, will be opened on the 24th of this month, free of debt, or very nearly so.

I have just obtained a copy of Dr. De Sanctis' protest, and send it by to-night's post, in the hope you may find a place for it. Dr. De Sanctis has raised his voice against the unscriptural doctrines taught by the Plymouthists of Italy, who have been supported and encouraged during these many years by those who ought to have known better. Dr. De Sanctis' pamphlet of twenty-two pages has been called forth by some of the Plymouthists at Genoa condemning him because he approved of holding prayer-meetings on the Evangelical Alliance plan, along with the Waldenses, and because he wrote a protest against Rossetti's book, "I Principii della Chiesa Romana," &c. The first part of the pamphlet is occupied with explaining the situation; the middle contains the Confession of Faith, drawn up by Mazzarella and himself, when they opened their institution for training Evangelists, two years ago, published at the time in your columns; and, passing over these, I now send you the translation of the last part of the pamphlet, which contains the real protest.

"Moreover, I must declare I hold the following doctrines, which some Plymouthists hold and teach, to be false, sectarian, antibiblical, and leading to immorality, viz.—

"'1. That the Christian is not bound to observe the law, in the sense that the Ten Commandments of the law are not binding to Christians.

"'2. That the Christian, in virtue of regeneration, cannot sin any more.

"'3. That the Christian is free to work on the Sabbath.

"'4. That the Christian must not repeat the Lord's Prayer.

"'5. That it is a sin to baptize the infants of Christians.

"'6. That the Evangelical Alliance is an evil.

"'7. That it is not good for Christians of various denominations to meet together for prayer, for edification, for instruction, or even, if occasion presented itself, to take the sacrament together.'

"From what has been said above, the reasons of my protest against this book are clear enough, but notwithstanding I will add other particular reasons which have constrained my conscience to make this Protest.

"Do not fear, brethren, that I am going to undertake to confute that book of 'Principii.' In it I find many good things, but I also find many which I cannot admit. I confine myself to declaring the motives I have in publishing my Protest, and in justifying it. I have been obliged thus publicly to protest, so as not to assume any part with that pamphlet. Had its author or authors (I do not as yet know who he or they may be) written in their own name, I should not have protested; because then the responsibility rested entirely on the writer or writers; but the person who wrote that book wrote it in the name of the Church of Italy, exposed its principles and discipline—principles and discipline which, as far as I know and sought to know, have not been formally accepted; on the contrary, have never been either proposed or discussed in the Churches. The writer has spoken in the name of the churches, without having received a commission from them, as the Pope speaks in his bulls. This reason, of itself, if there were not others, would be enough to justify my Protest. Had I allowed it to pass over in silence, I should have appeared to approve of that pamphlet.

"Moreover, all my Christian friends know what my sentiments are, know that they are contrary to sects; that I have always hated Plymouthism (at least, as it is manifested in Italy) as a pernicious sect; and if I had permitted in our Churches a form nearly approaching the Plymouthist, it was because I thought it was not good that we should adopt any of the forms received by the Protestants, but that our Churches, as yet in their infancy, should wait until God showed them what form they ought to adopt. They know, further, that I have always combated the doctrines of the Plymouthists; and now that a book has been published in the name of the Italian Church, declaring it openly to be Plymouthian, I should be doing violence to my conscience were I not to protest against that book.

"But what is my Protest?

"I have spoken frankly, and have not hidden myself under the black mantle of anonymous. I have protested with charity without even hinting at the ridiculous historical mistakes with which the first two pretended historical dissertations are full. I have not wished to enter into a doctrinal discussion upon the nine tracts, on each of which I could have made my biblical critiques, because I thought that these rancid tracts would be forgotten a second time, as they had been the first; but I have confined myself to protesting against these things which offend the conscience of every Christian, even a Plymouthist, viz., party-spirit and intolerance, of which that publication is full, and that want of truthfulness unworthy not only of a Christian but of every honest man. And had things not been carried so far, I should have been satisfied in exonerating myself before all Christians of any participation in that book. This was my aim when I wrote my Protest, but persons have wished to take this as an occasion for making scandal and sowing divisions. One Church has already expressed its disapproval of my Protest, and its approval of the book of Principii: it is impossible, therefore, to keep silence. The Churches are in a false position: to hold one's peace any longer would be infidelity. One Church condemns my Protest, the others have yet to decide; a question of principles, not of persons, is involved; it is not a question of morality, but of doctrine; it is not a question between two individuals, but a question of the Churches and an individual.

"The author or authors of that book disappear, when people see that the book has been written and published in the name of the Churches, that no Church has disapproved of it, that one Church has

approved of it, and that only one individual has dared to protest against it. The Churches, therefore, which have not protested against it are obliged to do so:—do they accept that book? I then must be condemned: do they accept my Protest?—then let them openly reject that book.

"The spirit of intolerance and sectarianism is everywhere apparent in this book, but especially in the second chapter.

"'The Waldensians are anything but Christians, they are *frati zoccolanti*,'—at least, so Monsignor Charvaz and Dr. Potter say, according to the author or authors of this book. The Reformation in the sixteenth century, which gave origin to all the Protestants, 'was a Reformation of the Roman Catholic Church, wrought by man, and not an innovation made by God, therefore its authors felt themselves growing weak and did not rule by faith in the Lord,' &c. (page 24). Then, in paragraph 5, all the Protestant Churches are reviewed, and all are declared full of error, consequently far from the truth, and therefore far from Christianity. Who, therefore, are the true and only Christians? The Plymouthists. But the author, or authors, of that book knew well that the Plymouthists, after an existence of a few years, divided themselves into ever so many sects, which excommunicate each other. Will the author, or authors, of the book exclude from Christianity the Darbyists, who also are a part of the Plymouthists? They exclude the Newtonians, who are another part of them. The Darbyists have a lay papacy; the Newtonians have errors and heresies. True Christianity is concentrated in the Plymouthists of Orchard Street, to which community the chiefs of Italian Plymouthism belong. This is the fine present which the author or authors of this book wished to make to Italy—namely, to import a foreign sect! If this is not sectarian spirit, against which every Christian ought to protest, I do not know what a sect is.

"The Christianity which I know and love, is the Christianity of charity; that which does not think, and does not judge, evil; that which stretches out a fraternal hand to all those who believe sincerely in Jesus Christ, without heeding forms, which are only accidental things; but I cannot but regard as sects those congregations of people who think only themselves holy, and who, like the Pharisee, say, 'Lord, I thank thee I am not as other men are:' who think it a sin of their members if they unite for prayer with those of other denominations. Such is the sectarian Plymouthism, which the author or authors of the book are trying to spread, and against which I have protested.

"I have protested against the slanders of which the book is full. 'The religion of the Waldensians at the present time is a form, a ceremonial of Sunday and of tradition,—and the Gospel which is life, is for the Waldensians a book of morality, whilst atheism and all vice inundate their native valleys' (page 22). Well, I know the Waldensians; I have been with them. I separated from them rather *bruscamente*. I have no intention of again joining their church. I have been considered, and am so still by many, to be their enemy; but I must give testimony to the truth, that that accusation is a pure calumny, and I appeal to the conscientious testimony of all Christians who know the Waldensians. It is said in that book, that the Waldensians do not preach the Church of Christ, but the Waldensian church; not the Gospel, but their constitution, &c. (page 23).

"But where the slander of the author or authors of the book goes beyond all imaginable limits, is where the Waldensians and Wesleyans are accused of being seducers and buyers of souls with money. Take courage, dear Plymouthists; rejoice also, that in the art of calumniating you have even surpassed the Jesuits. But whoever feels Christianity in his heart, and also a little natural honesty, cannot do less than keep himself from you.

"I have thought, with this publication, not to justify myself, but to make a declaration; I wished to put in my profession of faith, that you might be able, with a knowledge of the case, to judge me.

"I wait quietly your judgment, and demand it instantly."

Such is the protest of Dr. De Sanctis, dated Genoa, March 12th.

TUSCANY, *March* 16, 1864.

FLORENCE.—A paper has lately appeared, entitled *Il Temporale*, which proposes to itself the problem of instructing the people how to overthrow the secular power of the Pope, without violating his spiritual supremacy, of putting in the pillory the unworthy servants of the Church, and of publishing all actions of true magnanimity as patterns for emulation. This paper has declared open war against the Jesuits, the Paulines, and, in short, against all the reactionary party. Being conducted in a very popular spirit, and well edited, it obtains a large circulation at its low price of three centimes.

TURIN.—A remarkable occurrence at the recent opening of the assizes at Turin, shows how the consciences of some continue to be quickened by the influence of the Gospel, and how freedom of conscience is respected. When the jurors were summoned to take the usual oath, one of the number, Professor Luigi Revelli, declared that this requisition was incompatible with his persuasions respecting the doctrines of the Holy Scriptures, which he had made the sole standard of his belief and practice. If, therefore, the Court would not be contented with his simple and categorical declaration, that he meant to act and speak according to his conscientious convictions, as in the presence of God, he begged them to release him from his functions, which he would be unable to discharge without offence to his own conscience. This declaration, which, whatever may be thought of its Scriptural propriety, at all events does honour to the man who had the courage to make

it, was such an unheard-of thing—seeing that in this country (as unfortunately in many others) oaths are usually enforced and accepted with the utmost levity, — that the Royal Procurator demanded the unconditional retractation of the petition, as being only a pretext for evading a burdensome duty, incumbent on every citizen independently of denominational distinctions. The Court, however, after a long and earnest deliberation, decided in favour of the petitioner, because the grounds of his request appeared to indicate a real conscientious struggle, and because freedom of conscience was to be respected above all things. They relieved Professor Revelli of his obligations as a juror, not considering it within their province to allow him to discharge them without taking the oath.

While the destitution of the lower classes of the population has been considerably augmented by the remarkably severe cold of the last few weeks, many things have occurred which are likely to promote their true interests in connection with the religious movement that now pervades the country. Among these was the inauguration of the first Italian temperance society (Società di Temperanza), which took place in one of the theatres of Turin, with a numerous attendance of the working classes. It is in these classes that the influence of the Gospel is most urgently needed, because our fanatical priests still continue to have numerous adherents among them, while the middle classes are already much further advanced in their notions of religious liberty, though to a great extent unfortunately in such a way that they keep aloof indifferently from every species of religious communion. A "non-Catholic" is a very different thing, therefore, from an evangelical Italy. This is the impression that must be received by every observer of the torrent of vituperative writings which now assail the Papacy and the power of the priests, though without affording any remedy for the evils which it exposes.

MILAN.—The German and French Protestants of Milan wish to take advantage of the religious liberty they now enjoy to build themselves a church worthy of its object. The richest members of the community, in number 55, have subscribed towards this the sum of 76,000fr., which, added to what has been otherwise raised, makes a total of 90,000 fr. towards this construction. The purchase of the ground in a suitable position has already cost 33,000 fr.; the building will cost 87,000 fr.; and the internal fitting up, 10,000 fr. This shows a deficit of 40,000 fr. But a special collection, made by the friends of the community in Milan, has already produced 15,000 fr., and they hope soon to obtain the required amount.

ROME.—The *Monde* communicates the address delivered by the Pope to the priests in the Vatican, who are appointed to preach, during the fourteenth station in the fifteen churches of Rome, as follows:—

"One day, when our Lord was walking in the company of his disciples, the latter began to talk on the way about their worldly interests. Jesus Christ, reading the depths of their hearts, turned round to them, and said, *Quid tractabatis in viâ?*—"Of what were you reasoning on the way?" And his disciples held their peace. Well, my children, a day will come when our Lord will address this question to you, *Quid tractabatis in viâ?* He will ask those who bring the most precious sacramental offering, *Quid tractabatis in viâ?* He will ask those to whom the care of souls is committed, *Quid tractabatis in viâ?* He will ask those to whom, as to you, the mission of promulgating his doctrines has been committed, *Quid tractabatis in viâ?* We read in Maccabees that some men, who were false to their duties, set up a school according to the rites of the heathens. There are at this day perverted priests, who open schools, in which good is called evil, and evil good,—in which truth is called falsehood, and falsehood truth: them, too, will God one day ask, *Quid tractabatis in viâ?* And no one will be able to hold his peace in imitation of those disciples, for the works of each will speak for him. I am not only the representative of Jesus Christ, but I am also Bishop of Rome; and for this reason I must urge you to labour zealously for the sanctification of the people of Rome. They have faith in plenty, and they give many proofs of it; but they have their faults, and it behoves you, that are priests, to root out these faults by your gifts, your labours, and, above all, by your example. That you may be provided with the necessary power, I give you my apostolical blessing," &c.

Holland.

THE urgent necessity that exists for extending to the lowest classes of the people a Christian popular education, such as of course cannot be expected from the altogether extra-confessional National Schools, has now been encountered by the foundation of a school for the poor in Amsterdam. This school has been established by the "Society for Christian National School Instruction," and was solemnly opened on the 30th of November last with upwards of 200 pupils. The extended operations of this Society were some time ago harshly impugned in the Lower House by one of the representatives; whereat M. Groen Van Prinsterer took occasion to defend them in a small special memoir.

Renan's "Life of Jesus" has been critically examined by a Walloon preacher, Dr. Rénille of Rotterdam, who endeavours to prove that the author's investigations have been pursued in too conservative a spirit, especially because he has recognised the historical character of the Gospel according to St. John! Last month, when Dr. Rénille had preached a sermon of a representative character in the Walloon church in Amsterdam,

many members of the congregation subscribed a public protest against his appearance in the pulpit.

Prussia.

In the University of Breslau disputes have again broken out in the Catholic theological faculty. In the charge of the prince bishop (according to the *Breslauer Zeitung*), it was intimated by the canons, Drs. Thiel and Gliech, to the students of the Catholic theological faculty, that further attendance on the lectures of Professor Dr. Stern, although permitted, would not be recognised as valid by the spiritual authorities, and that, consequently, the certificates of this professor would not retain the validity they have hitherto had. The branches hitherto treated by Dr. Stern (O. T. exegesis, archæology, &c.), will in the approaching summer-quarter be transferred to the Privat-docent Dr. Scholz.

Holstein.

The *Altona Messenger* of the 3rd March contains a communication which indicates that, "in the reorganisation of the church and school institutions in Schleswig, an affecting instance came to light of indestructible loyalty and of deep-rooted ecclesiastical life, in the voluntary return of many parishes to their ancient spiritual guides. Thus we have been informed that the parish of Howestoft, in spite of its unwilling separation, during the last fourteen years, from its earlier spiritual guide, has lately, of its own accord and without any previous requisition, determined unanimously in a large convocation, to send three delegates to Flensburg, to get back for the duchy from the commissioners their good old pastor Schöttel" (in spite of his 80 years). Another parish in Schleswig, which petitioned to have back again its former spiritual guide, was unfortunately not destined to have this satisfaction. The deep, joyful emotion which came upon the worthy minister on receiving the intelligence, brought on his death within a few days.

Sweden.

In our legislation some important alterations have recently been commenced. The sacramental law of 1685 is abolished, which punished every unordained person administering the sacrament, with a pecuniary fine, or with imprisonment upon bread and water. So was that of 1686, which compelled every confirmed person, and especially all Government employés, to receive the sacrament at least once every twelvemonth. A special law, lastly, has established a General Synod for the Swedish National Church, in which twelve bishops will have a seat *ex officio;* while, however, the clergy and the laity will both have a part in it by their representatives. The duty of deciding on all points relating to the liturgy, the catechism, the hymn-book, &c., will be consigned to this "Convocation."

Greece.

Dr. King, of Athens, writes:—"An order has been issued by the Government here, that the shops shall be closed on the Lord's-day. This order embraces also all the other usual feast-days. I should have been better pleased had these, which are of man's appointment, been left out, and the Lord's-day honoured with a peculiar honour. Still, this is a step in the right way. The past year is long to be remembered, on account of the great and important events which have taken place, and the scenes which have been passing in various parts of the world;—a year in which slavery has received, as I trust, its death-blow, and civil and religious liberty in Greece has been greatly strengthened. To this, Dr. Kalopothakes' paper, *The Star of the East*, has, I believe, greatly contributed,—the only paper that has ventured to lift up its voice in my favour, and vindicate entire liberty of speech on the subject of religion. The excommunication, or anathema, of the 'Holy Synod,' and the accusations brought against me during the year, on account of my little book with regard to the worship of Mary, and his answers, he has collected and printed in a separate pamphlet, which will be ready in a few days, I suppose, for distribution.

"When I first issued my little book, it was thought by some that my life would be in danger, as it was issued at a time when the minds of men were greatly excited here, and we were living, as it were, in a kind of anarchy. I myself thought it possible that something serious might take place; but I thought it was better to issue the book then than to wait till after the arrival of the King; because if I waited, it would look, I feared, as if I took the liberty to issue such a work because we had a Protestant ruler. I am glad that I issued it when I did, and think it has done good, and that the discussions which followed in the public papers on account of it have done good,—that the cause of truth and of religious liberty has been promoted by it, and will be promoted still more."

Turkey.

CENTRAL TURKEY.—Mr. Schneider writes, from Aintab, that Providence has favoured the brethren in regard to a site for a second church. A friendly Armenian who has not yet declared himself a Protestant, but often attends the Protestant service, learning that they wished to build, made a donation of his house and lot for the purpose. Two small adjoining lots were purchased at once, and the whole secured before the Armenians had time to move in any measures to defeat the object. A more suitable location, it is said, could not have been

desired. Arrangements are about completed for the settlement of another native pastor at Birijik, on the Euphrates. Six native pastors met at Aleppo, early in October, for the discussion of various matters pertaining to their work, and to take preliminary measures towards securing some ecclesiastical organisation. Mr. Schneider met with them, by their request, and was consulted in regard to all the measures proposed.

THE LEBANON.—A recent visitor to the Druses thus describes their character:—

"The whole demeanour of the Druses shows that they are a free people, who attained and preserved by their swords their liberty and their existence. Among them there is little to be seen of the arrogant fanatical pride which is so common with the Mohammedans of the cities; nor is there that vile and sneaking behaviour which so often disgusts the European in the Levant: there is nothing of the sweet flatteries, of the exaggerated compliments, of the false pretensions of friendship, with which the lips of the Arabs so easily overflow. Curses and oaths connected with every true or false assertion, as is the custom with Christians and Mohammedans in Syria, are less frequently heard from the mouths of the Druses of the Hauran, for the first commandment of their religion is to speak the truth and keep faith to their brethren: in short, they do not fight with the tongue, but with the sword.

"Hospitality is practised among these Druses as if they had to show the world what St. Peter, St. Paul, and St. John meant by their exhortations in this respect. In every village through which we came we were forced to accept the hospitality of the people. Whenever we alighted at the general reception room, near the house of a sheikh, there arose a mysterious electrical commotion in the village, not of vain curiosity, but of the most ardent zeal to serve their guests. From all sides arrived cushions and carpets, with which they covered the divan; then began the music of the coffee-mortar, and the elders solemnly gathered for conversation. At length appeared a man with a jug of water and a basin for washing the hands; behind him another with an ornamented skin, the table-cloth full of bread, arranged afterwards in a circle; then a third and fourth with the dishes on flat copper trays. These dishes consisted, for breakfast, of sweet and sour milk, butter, honey, and dibbes (syrup made of raisins), and with the mountain of rice in the middle: for dinner they killed sheep, and the sheikh of Shubba treated us even with beef. The copper tray with the latter was the largest we saw in the Hauran, about five feet in diameter. The large number of our caravan might well have damped their zeal in their invitations, but it was just the contrary. How very different are these customs from those in England!"

JERUSALEM.—According to the data of the Prussian Consul Schultz, there dwell in Jerusalem in round numbers 5000 Mohammedans, 3400 Christians, 7100 Jews.

Among the Christians are counted 2000 Greeks, who are, as in the whole of Palestine, the larger number; 900 Roman Catholics, 350 Armenian Christians, 100 Copts, 20 Syrians, and about as many, or at present perhaps a few more, Abyssinians.

Among the Moslems, only eight old patrician families boast of being descendants of Sultan Saladin's followers, who were victorious over the crusaders in the thirteenth century: among the Jews there is not a single old family. They are all but later immigrants from Spain, Germany, Poland, Russia, and Egypt. Those patricians, as well as the later comers, the Turks and Arabs, are the dominating, and the Jews constitute the servile, population of the city; the Christians who do not belong to churches, convents, and other religious or diplomatic establishments, are the hawkers of the bazaars, the tradespeople, and managers.

Persia.

NESTORIA.—The famine is now pressing very heavily on all classes of the poor in this province. Winter has set in with severity, and the destitution is frightful. Our mission, with the aid of our numerous helpers, have just completed a census of those among the Nestorians who are without bread, or the means of obtaining it; and we find that 800 families—at least 5000 souls—are in this deplorable condition. Bread stuffs are at famine prices—three or four times the ordinary cost—and it is impossible for these poor sufferers to purchase. There are ample stores of wheat and barley and millet locked up in the granaries of the rich landholders; but they will not bring them to market, save in such stinted measure as shall keep the prices up at these enormous rates. These stores of corn are the fruits of the hard toils of these same sufferers, which were taken from them by the landholders to replace the corn they had been compelled to borrow the previous year, in consequence of the ravages of the locusts. Already, cases of death by starvation are becoming frequent, and the condition of the sufferers is daily becoming more desperate. We tremble in view of the probable issues of this famine during the winter. The sums so generously contributed for these starving ones by friends in America and in England, of which we are privileged to be the almoners, are an inestimable relief; they are received with most affecting demonstrations of gratitude, and will save very many lives; but they can, of course, only very partially reach the wants of such multitudes, who are in almost utter destitution.

The Week of Prayer, now in progress, is observed with very deep interest among the Nestorians. The unparalleled distress from famine,

which is very severe among the Mohammedan peasants as well as among the Nestorians, solemnises the minds and hearts of all, and gives unwonted interest to their assemblies of prayer. God only can open those granaries of the cruel, rapacious landholders, and He is a hearer of prayer. We would wait upon Him for relief.

J. P.

OROOMIAH, PERSIA, *January*, 1864.

India.

VARIOUS meetings, &c., were held at Calcutta, in which addresses were presented to Dr. Duff on the occasion of his departure for Europe, after nearly thirty-four years of self-sacrificing missionary labour. In reply to an address from the Bethune Society, composed of native and European gentlemen, Dr. Duff dwelt upon the importance of a sound philosophic and Christian education, and alluded to the valuable aid which Mr., now Sir Charles Trevelyan had given him when he was fighting the great battle of education and progress in the earlier part of his career. He concluded with the following eloquent and touching observations, which may be looked upon as his parting farewell to India :—

"Let the Supreme Government of these realms prove faithful to the God of Providence, by dealing out perfect righteousness and judgment to the multitudes over whom it has, in a way so marvellous and unprecedented, been constituted the protector and the guardian; and the God of Providence will smile propitiously on its efforts, and render its administration a source and surety of abounding prosperity to itself—a guarantee of reviving hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise up in long succession, may joyously hail the continued waving of the British sceptre as the surest pledge of the continued enjoyment of their dearest rights and noblest privileges. And when the time comes, as come it must, for Great Britain to lay down the most potent sceptre ever wielded over these Indian realms, my prayer, as heretofore expressed, has ever been, that she may be enabled to take up the language, not of boastfulness, but of gratitude, to the God of Providence, for the successful discharge of her delegated trust, and say,—'I found India one wide and universal scene of anarchy and misrule—I left it one peaceful and consolidated empire; I found its people ground down by the most frightful oppression, its industry paralysed, and person and property exposed to the assaults of lawless violence and the invasion of every ruffian plunderer—I left its people exempt from the multitudinous exactions of covetousness and wrong, its industry revived and augmented in productiveness a hundred-fold, person and property secure, from the improvement of individual, domestic and social, moral, and the uniform administration of equitable law; I found India lying prostrate beneath the yoke of blinding ignorance and brutifying superstition—I left her joyfully recovered from the double yoke, revivified by the kindling beams of fairest science, and the revelations of Heaven's own illumining truth; I found India the chosen habitation of the most horrid cruelties that ever polluted the earth or disgraced the family of man—I left her as the most favoured domain and dwelling-place of righteousness, benevolence, and peace.'

" 'Be these thy trophies, Queen of many Isles!
On these high Heaven shall shed indulgent smiles.
First by thy guardian voice to India led,
Shall Truth divine her tearless victories spread:
Wide and more wide the heaven-born light shall stream,
New realms from thee shall catch the blissful theme;
Unwonted warmth the softened savage feel,
Strange chiefs admire, and turban'd warriors kneel;
The prostrate East submit her jewelled pride,
And swarthy kings adore the Crucified.
Yes, it shall come! Ev'n now my eyes behold
In distant view, the wish'd-for age unfold;
Lo, o'er the shadowy days that roll between,
A wandering gleam foretels th' ascending scene!
Oh, doom'd victorious from thy wounds to rise,
Dejected India, lift thy downcast eyes!
And mark the hour, whose faithful steps for thee,
Through Time's press'd ranks, bring on the Jubilee!'

"That bright and glorious era for India and the world I have long seen in the vision of faith. The vividly-realised hope of it has often sustained me amid toils and sufferings, calumny and reproach, disappointment and reverse. And the assured prospect of its ultimate realisation helps now to shoot some gleams of life athwart the darkness of my horizon, and, so far, to blunt the keen edge of grief and sadness, when about to bid a final adieu to these long-loved Indian shores. Some of you may live to witness not merely its blissful dawn, but its meridian effulgence; to me that privilege will not be vouchsafed. My days are already in 'the sere and yellow leaf;' the fresh flush of vernal budding has long since exhausted itself; the sap and vigour of summer's outbursting fulness have well-nigh gone,—leaving me dry and brittle, like a withered herb or flower at the close of autumn; the hoar-frost of old age,—age prematurely old,—grim, wintry old age, is fast settling down upon me. But whether, under the ordination of the High and Holy One who inhabiteth eternity, my days be few or many; whether my old age be one of decrepitude or of privileged usefulness,—my best and latest thoughts will be still of India. Wherever I wander, wherever I roam—wherever I labour, wherever I rest,—my heart will be still in India. So long as I am in this tabernacle of clay, I shall never cease, if permitted by a gracious Providence, to labour for the good of India; my latest breath will be spent in imploring blessings on India and its people. And when at last this frail mortal body is consigned to the silent tomb,—while I myself think that the only befitting epitaph for my tombstone would be, 'Here lies Alexander Duff, by nature and practice a sinful, guilty creature, but saved by grace, through faith in the blood and righteousness of his Lord and Saviour Jesus Christ'—were it by others thought

desirable that any addition should be made to this sentence, I would reckon it my highest earthly honour, should I be deemed worthy of appropriating the grandly generous words, already suggested by the exuberant kindness of one of my oldest native friends, in some such form as follows:—'By profession, a missionary; by his life and labours, the true and constant friend of India.' Pardon my weakness; nature is overcome; the gush of feeling is beyond control; amid tears of sadness I must now bid you all a solemn farewell."

The *Bombay Guardian* chronicles with regret the death of the two oldest missionaries of the German Evangelical Mission in Southern India. The Rev. J. Müller died at Hubly in the last days of December; the Rev. J. Ammann at Udapy. Both of these came out in 1839; the former remained uninterruptedly in India; Mr. Ammann had lately returned from a visit to Europe. The latter died of dysentery. Out of fifty missionaries attached to this particular mission, only one has now been twenty-three years engaged in the work.

The same journal mentions the departure from Bombay of one of its oldest and most useful residents, Dr. Hugh Miller. "He was warmly attached to the missionary cause in this country, and his native and European friends have united to present him with a testimonial of the esteem in which he was held."

The *Madras Athenæum* in noticing the departure of the Roman Catholic Archbishop of Goa from Madras, gives an account of the ceremonies which accompanied his arrival. In a procession formed in his honour, the streets, decorated with posts, strung together with garlands of leaves, were sprinkled with flowers and rushes. His co-religionists were anxious that all passing conveyances should be stopped during the procession, and petitioned Government to issue an order to that effect, a request the Government declined to comply with. When the procession had passed through the streets, the Archbishop was led to the Cathedral of St. Thomas and there solemnly received. A *Te Deum* was sung in the evening, and from the following day up to the 12th instant, he was engaged in visiting the several Goanese churches in the Presidency and in St. Thomas' Mount. His enthusiastic reception may be accounted for by the fact that this is the first time during the present generation that the Roman Catholics of Madras have been gratified by the sight of an archbishop.

Assam.

PROPOSAL TO ESTABLISH A MISSION TO THE GARROWS.

TO THE EDITOR OF "CHRISTIAN WORK."

Sir,—The province of Assam, which forms the boundary of our north-east possessions in India, although annexed to the British Empire since the year 1825-6, has been almost unknown to the people of England until within the last few years, when the successful cultivation of the tea-plant attracted many of our countrymen to visit it, and invest their money in the production of this valuable article of consumption. The success of these speculations has been to procure for Assam a notoriety amongst the English public, which those most anxious for its prosperity and advancement ten or twelve years ago could scarcely have anticipated.

But while I rejoice with the warmest friends of the province in its improved and daily improving condition in a mercantile point of view, I cannot but grieve for the moral and spiritual degradation and darkness of the people, and that so little has been done, or is now doing, to raise them from the depths of ignorance and superstition in which they are sunk.

The extreme length of the Province is about 400 miles, and its breadth varies from forty to seventy miles. Its population is about 700,000, but this does not include the various hill tribes who inhabit the mountains which enclose the valley, and which consist of sixteen or seventeen, quite distinct from each other, with a dialect peculiar to each; I believe, however, that there are few, if any, of the tribes who do not understand and speak Assamese (the common language of the people of the plains), when they descend from their hills during the cold season to barter their wares.

Up to the year 1846-7, the only missionaries who appear to have visited the Province were five or six from the American Baptist Board, who took up their stations at Gowhatti, Nowgong, and Subsagur, all on the south bank of the Berhampootra. I regret to hear, however, that their numbers have been reduced to only two or three, in consequence, I presume, of the fearful war, which has similarly affected other missions supported by that country in different parts of the world.

In 1846-7 a dear Christian friend and brother officer, the late Captain James Gordon, who had charge of the District of Durrung, on the north bank of the river, established, with the aid of a few friends, and in connection with the late Rev. Dr. Hæberlin, a mission at Tezpore, the headquarters station of his district. The missionaries who have laboured in this field have been procured from Germany, but have never at any one time exceeded two in number; indeed, since the year 1850, the work has been carried on by the Rev. C. Hisselmeyer alone, amongst the Assamese and Cacharies principally, who form the population of the district. In the early part of last year (1863), finding their funds insufficient for the increasing demand for more labourers, &c., the committee succeeded, through the interest of the Bishop of Calcutta, in prevailing with the Propagation Society to adopt it. During the last two years of its independent labours, a very marked success and blessing attended it; the number of conversions during that period exceeded that of all the previous years of its eventful history. Having been myself associated with it from its commencement, and for six years its honorary secretary in this country, I

am able to testify to the Lord's wonderful dealings with this mission in providence and in grace, which were I to recount them, would fill a small volume.

On my return to England in 1855, I was induced to make its existence known to friends whom the Lord raised up from time to time, and was thus enabled to remit to the committee from 100*l.* to 150*l.* per annum towards its support; but on its transfer to the Propagation Society, my connection with the mission and the remittance altogether ceased.

And this leads me to the subject which I had in view in addressing you. When it became known to a dear Christian brother who had recently been appointed to the Province as chaplain, that the funds which I had been in the habit of sending out were to cease, he wrote to me as follows:—

"I need not say how sincerely I regret your mention of the withdrawal from the 'Assam Mission' of a good half of its support; but from the tenor of your letter, I conclude that the money hitherto remitted through you to Assam, must be definitely lost to the Propagation Society. I feel no hesitation therefore, as regards that Society, in making the following earnest appeal to you. I came to Assam three months ago, and what did I find? A country as large as Scotland, with its highlands and lowlands, and its many tribes, and the entire country —except Tezpore and one or two spots occupied by American Baptist missionaries—spiritually speaking, a waste. Now, in this wide fallow ground there is activity in every department *but that of winning souls!*—with the above exceptions. The officers of police have traversed the length and breadth of the land; the surveyor has parcelled out estates in remote regions; the engineer is planning a road from end to end; but the chaplain, so long as he is without means, can only sit down and mourn over the general deadness around him. Now in all these other departments the necessary supply of men and money is willingly rendered by Government, but no one knows as well as you, after your long labour of love, how utterly dependent the clergyman is on such help as that which you have rendered for so many years.

"Let us suppose Tezpore out of the question. The people of the plains have imbibed much of the prejudice and suppleness of the Hindoos. This is not the case with the Hill tribes, the success which has attended the mission to Chota Nagpore, and that to the Karens in Burmah, together with the general character of the Hill tribes in and around Assam, convinces me that it is in the Hills that we should strike with 'God's hammer.' I have the strongest feeling that it is my duty to compass, with the best means in my power, at least a mission to one Hill tribe.

"The tribe I have chosen is the Garrow,—partly from my own means of access to it, partly from the information I have gathered respecting it. I cannot hope to raise a sufficient sum in India; but with your support I could commence such a mission at once: will you not help us?

"I shall do myself the pleasure of forwarding to you by the next mail a little account of the Garrows, which I am preparing. It is not printed, but if you approve of it for circulating among subscribers, it can be.

"Believe me,

(Signed) "W. AYERST.

"To Col. Foquett."

In addition to the reasons assigned by Mr. Ayerst for selecting the Garrows, another very strong one might be advanced. It would appear, from official records, that this tribe practically belonged to us as far back as the year 1788, and with the solitary exception of a projected mission in 1825, which came to nothing eventually, it seems no effort has been made to reclaim or improve them. In 1819, the Court of Directors wrote in their letter of instructions to the Government of India:—"With respect to the Garrows themselves, they are a peculiar tribe, distinct in their manners and in their language from the inhabitants of the contiguous British territory, and though their conduct towards our people is frequently marked, on the occasion of their incursions, by that fierce spirit which usually attends a state of barbarism among a border race of mountaineers, we have observed that there are other traits in their character which induce us to hope that they may be found susceptible of moral and intellectual improvement."

Receiving this appeal as a call from the Lord to resume what I had most unwillingly laid down, I immediately responded to it, pledging myself to do all I could, in dependence upon the Lord, to advance the cause amongst the poor Garrows. Shortly after I received the account of the Garrows, which Mr. Ayerst had promised me, and have had it printed, and shall be happy to supply a copy to any person desiring to have one. Its contents are as follows:—

1. The Garrows as a field for mission work.
2. The proposal to establish a mission to the Garrows.
3. An argument for the undertaking, derived from the primitive nature of tribes of this character.
4. Encouragement for a Garrow Mission, drawn from examples of success in other localities similarly circumstanced.
5. Our duty as the ruling Power.
6. The advantage in the present instance of the extent of country under consideration, and of its relation to other countries.

The Garrow Mission, projected in 1825.—

1. The religion of this tribe.
2. Their morality.
3. Their domestic economy.

Conclusion.

Should the Lord be graciously pleased to favour this undertaking, I would follow the teaching and practice of our blessed Lord and his disciples, and

send out two brethren, one or both of them being married; and if one were acquainted with the use of medicine, so much the better, as the principal importance of their priests is derived from their ministrations to the sick. The language being acquired, schools should be established as soon as practicable for boys and girls, and thus a connecting link would be formed between the parents and the missionaries, which, under the Divine blessing, might lead to the happiest results.

A. Foquett.

Tahiti.

"On the 1st of August, 1863,* about seven p.m., my son-in-law and I went to pay our first visit to Queen Pomare. Daniela, my suffragan, accompanied us, and a servant introduced us. The hall is vast and well furnished, thanks to the Emperor of the French, who paid most of the expenses of the decoration. The walls were adorned with his portrait and those of many admirals and generals of my country. Opposite is a fine portrait of the Queen herself, and by its side are her crown and jewels, all under a glass case. In the middle of the hall is a modest table, supported by a rich carpet, and on this table a simple chandelier with three wax candles. The Queen entered, leaning on her daughter-in-law, Moe, the little Queen of Raiatea. Pomare clasped our hands, her eyes being half lifted and full of emotion. She sat down on a sofa of red velvet, and invited us to sit by her side on arm-chairs covered with the same stuff. I was by no means treated with neglect. Notwithstanding her fifty years, Pomare still appeared lively and gracious; she is tall and somewhat corpulent; her features are regular, and her eyes keen and piercing; but it can be seen that she is disenchanted with the world. Her mien, however, indicates old habits of power; it is firm rather than severe; if it does not inspire fear, it commands respect; and this is what no one dares refuse to the Queen of this island. Her husband, Areifaaité, is a Colossus, a good kind of a man, and a good orator, too, I have been assured. The heir to the throne, Ariiane, speaks French to some extent; he appears mild, intelligent, and refined in his manners. His youngest brother, who already reigns at Raiatea, was with him. Their mother presented us to them, and I said to her: 'Revered Queen, health and grace to you from the righteous Lord! I am a Frenchman, and of the same faith with yourself, and I come to you with Bible in hand. I will try to read it and explain it to you, as well as to your household and your people. I have a sweet satisfaction in thinking that you are my sister in Jesus Christ. I know that you trust in Him; well, then, let us, in all our trials, do like that beautiful plant which grows in your dominions. In the morning it turns its golden head towards the sun, it follows him throughout his course until the evening, then it closes its petals. In like manner let the eyes of our souls be always fastened upon the Sun of Righteousness, and may they hereafter, when we are removed from the light of this present world, open upon the radiant presence of the Lord in Heaven. We are here like two shepherds, for kings have their subjects to guide and ministers their congregations. We will talk about the churches of Tahiti, which are the flocks that the Lord has been pleased to commit to our care. I have spoken: peace be with the Queen.' She replied: 'My heart is strengthened, and my eyes rejoice. I was beginning to fear that you would not have arrived. I feel happy and grateful to have seen you: may the Lord be with you.' I then added: 'Peace be to this house. May the grace of God fill and fortify the heart of Pomare the Fourth. Madam, I know that you love our Saviour, and that you are assiduous in worshipping in his temple; we will go together thither to pray to Him, and to tell Him of our joys and our sorrows. Your dear children will come thither also. I have observed that in all countries the lambs follow their mothers to the meadows, and come home to the fold with them in the evening.' We have received an invitation for Monday evening at half-past six. I shall have to present my family. M. Atger adds a few words of salutation, and announces that he will enclose a small remembrance from the Churches of France. The Queen was simply attired. She was moved even to tears by the affectionate regard that we displayed towards her.

"Three days later, on the 4th of August, our evening party with the Queen went off charmingly. My son-in-law presented the two presents which had been consigned to him by some friends—a Bible and a stereoscope. He will not fail to give an account of the gracious and grateful manner in which they were both received. On the 7th of August, we had a meeting of the Church, preparatory to the Lord's Supper. It appeared to me a peculiarly edifying one. According to established usage, we proceeded, before retiring, to call the names over. When I pronounced the word 'Pomare,' without adding any title, and without laying more stress on it than on any other name, a mild voice answered, 'Present.' It was the voice of the Queen. I then thought it my duty to read the names of all the persons, unfortunately too numerous, who have quitted us to return to the world; and I took the opportunity of exhorting the brethren and sisters to do their utmost to lead back some, at least, of these lost sheep. On Sunday, the 9th of August, I preached before an immense audience. Almost the whole congregation of Papetoai (Moorea isle) was present. A choir of young people, formed in that island, sang some hymns to very singular airs, but full of fire and rapture. About three hundred communicants received the sacrament of the Lord's Supper." M. Arbousset goes on to describe the

*Translated for "Christian Work," from the French of the Rev. T. Arbousset.

manner in which the Christians of Tahiti paid homage to the memory of the Reverend Mr. Howe, whose long labours among them had proved a blessing to their archipelago; he meutions that in some pastoral conferences, held on the 18th of August, at which forty members had attended, the assembly unanimously voted a letter of thanks to the Christians of France who had encouraged two French pastors to repair to Tahiti. One of the pastors, Mataitai, and three of his colleagues, were commissioned to draw up this letter, to the following effect:—

"PAPEETE, *Aug.* 18, 1863.

"To the veuerable Protestant pastors of Paris, and to the whole Church united by the love of the Lord, health be to you in the righteous God.

"We have to express to you the great satisfaction that we experienced from your having been pleased to receive our reqnest favourably, and to send us MM. Arbousset and Atger. These two well-beloved brothers are now in the midst of us. They are helping us, and supporting us in the faith which we possess in common with you. We, the pastors and deacons of Tahiti and Moorea, assembled this day in conference, desire to send you our most fervent thanks and hearty salutations. May the love of the Lord unite you ever.

"We all entreat God on your behalf.

"We pray to Him to bless you.

"Pray to Him also for us. May He bless us and continue to aid us.

"This is our prayer to God for you all.

"This is all we have to say.

"Our salutations to you all in the name of the true God.

"We, the pastors of Tahiti and Moorea, in the name of the whole Church, have subscribed our names hereto.

(Signed) "MATAITAI, Orometua, pastor.
"TEMATUA, MANO, and 19 others."

Egypt.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—As little mention of Egypt is found in your pages, a brief sketch of the agencies of Protestant Christians among the natives of that long-darkened land may not be unacceptable to you. In Alexandria the Americans have a zealous and devoted missionary, with a station and schools in a prosperous condition; the German deaconesses have a hospital for the sick, and endeavour to bring Christian influences among their patients as far as is practicable. The Church of Scotland have a school also in Alexandria, which, though the pupils are in great part Levantines, is open to natives, and probably receives a mixture of all nations.

In Cairo there are the American Mission, the German Brothers Mission, the agent of the Moslem Society, and Miss Whately's Ragged School for Moslem girls. All these, though quite independent, yet are animated by one spirit, and looking on the differences of church forms, and minor arrangements in work, as trifles when compared with their great object of bringing souls to the knowledge of Christ, they rejoice in each other's success, and are on the most friendly terms.

The American mission in some respects succeeded to that of the Church Missionary Society, which was the *first* Protestant effort in Egypt. It is now not much less than thirty years since the first missionary to the Copts set foot in Cairo; his task was attended with all the difficulties which beset the pioneer in a new scene of action, and according to the idea then so prevalent, that the eastern churches might easily be induced to *reform*, he was charged rather to endeavour to *improve* the Copt people than to change their whole views and plainly show them their errors, and, above all, to maintain friendly relations with the priesthood, in the hope that these might be induced to undertake the improvement and reformation of the long-corrupted church. This hope proved delusive, and though a certaiu amount of education was given to many scholars of both sexes, and several Copts became attendants on an evening class at the Mission House, no such results as had been looked for took place, and at length the Society withdrew their mission entirely, on the resignation of their agent, the Rev. Mr. Liede, whose age and infirm health unfitted him for any exertions. The American Mission had been settled for some time in Cairo when the English Mission was broken up, but their success was greatly increased when the whole female school and many of the former scholars of the boys' school, came to them from the "old mission house," the furniture of the old schools was very liberally placed at their disposal, and every aid their predecessors in the field could afford was cheerfully given. They had the advantage of some natives partially trained and accustomed to the order of a school, and some agents who were prepared to become useful assistants by knowing already how to read the Scriptures, &c. Their mission has steadily progressed year by year and increased in its operations; they now possess a large house, given by the late viceroy, and have a chapel, attended by a small congregation (partly Copts, partly Syrians settled in Cairo), some of whom are communicants and have openly professed themselves Protestants, and three schools—one for boys and two for girls—all well attended and flourishing. By pursuing a bolder and simpler course than that formerly attempted, and openly showing the Coptic people that their Church is sunk in error, and urging them to throw off their shackles and come out of her, they meet both with more opposition and more success. Latterly the zealous and excellent Christian ladies who are teachers to the girls' schools, have had cause to rejoice over some dear young converts who have been led by the Holy Spirit to cast in their lot with the people of God, and who have in some cases had to bear much per-

secution, but yet stand firm, and show by their lives that their conversion is real.

The German Brothers are from that association which sends out pious artisans who devote as much time to mission work as is compatible with earning their subsistence, either in part, or entirely after a certain time; the regulations I am not fully acquainted with, nor how the system in general answers, but I believe the brothers in Cairo are very zealous and Christian men who have been diligent in studying the language, so that though their mission is not of long standing (about three years, I believe) they can read the Scriptures to the people; they also have a small school for native boys.

The Moslem Society of London have for nearly two years employed an agent to preach and read among the Mohammedan population, a branch of Christian labour harder than any other in Egypt, and previously unattempted as a distinct work. A single agent, without a house or even a room to receive inquirers belonging to his mission, and with no school as a centre for the work and a means of training future assistants, seemed indeed like a drop of water in an ocean, so great is the majority of Moslems over any other denomination in Egypt, and so deeply are they sunk in ignorance and fenced by bigotry and superstition. But many great and glorious works have had but a small beginning, and the Society were fortunate in finding an agent (a native of Syria, educated in the American Mission) of no common degree of talent, and devoted in heart and soul to the Lord's work, and bearing a high moral and christian character, who might say with Obadiah, "I, thy servant, serve the Lord from my youth." Latterly this missionary has been assisted by a younger brother, who is employed by Miss Whately as agent for her school, and is supported by a private friend, in order that the Moslem agent may not have to struggle single-handed against the host of difficulties which beset his path. The want of a centre such as a mission-house or school affords, is felt as a hindrance to progress in the work, but considering the very short time the mission has been in Cairo, those who are well acquainted with the field of action, and with Mohammedans in general, indeed consider that it is a very hopeful as well as an interesting work, though it may be that a long time will yet elapse before the seed now sown will be reaped. God alone knows the times and the seasons; but it is cheering to know that his Gospel is being brought before the blinded followers of the false prophet, and that though the missionaries meet with occasional persecution and much indifference, they do succeed in assembling hearers, and are frequently asked to produce the Scriptures and read. In the coffeehouses of the city especially, in the evenings and afternoons they have audiences varying from twenty to even a hundred men, chiefly of the poorest classes (for it is the poorer coffeehouses that are most crowded, and where they find the most attentive listeners). Here they commence perhaps by reading the beautiful story of Joseph, or of Moses (the favourite hero of Egyptian legends), and then proceed, when the ears of the people are secured, to read from the Gospel, and speak plainly of Jesus as the only Saviour of sinners. In the country villages there is usually great willingness to listen, but owing to the expense of locomotion, and the impossibility of obtaining a night's lodging in them (the peasants, Copt as well as Moslem, being too exclusive to admit a stranger to the shelter of their filthy mud dwelling-places!), these can only be visited at intervals and under difficulties easily understood by any who have travelled much in Egypt. There has been, however, a considerable interest raised in two or three villages within a few miles of Cairo, and Miss Whately has endeavoured to assist this work by visiting the poor women (who of course are more ignorant and degraded than the men), and though the distance and the town occupations prevent anything like a regular system of instruction, she is able frequently to win the attention of a small circle of women and girls to some of the simplest parts of the Gospels.

Miss Whately's school was opened with a special view to Moslem girls of the lower classes; a few Copts who wish to attend from its proximity to their houses, are allowed to be among the scholars, but her system of instruction is adapted as far as possible to the Moslem children. It is only a few months since a regularly-trained and efficient teacher, understanding both English and Arabic, was found by the superintendent, who had for a year previously had no assistants but natives, ill-educated, ignorant of school discipline, and only able to afford a very partial degree of aid in the work, so that we can hardly as yet judge fairly of what the school can effect, but it already numbers an average of thirty pupils or thereabouts, many more being on the list, but irregular, as are "ragged scholars" almost everywhere. Most of these are young children, the very early marriages in Egypt making it desirable to get scholars as early as possible. The teacher is anxious to bring them on, and has already a few who can read, beside the grades of spellers and alphabet learners; they all receive Scripture instruction daily, as well as the learning of texts by heart, and it is touching to hear the voices of little Moslems, some not yet able to speak plain, lisping out, in their own language, "Jesus said, 'I am the way, the truth, and the life. No man cometh unto the Father but by me.'" The Holy Spirit may and we trust will one day cause the words to sink into their hearts and lead them to seek the fold of the Good Shepherd.

The utter indifference of Moslem parents as to the education of girls—nay, the actual dislike of many among them to let girls know anything except sewing or bread-making, is of course a great difficulty; the scholars have frequently to be sought for, and their mothers coaxed and talked to, before they can be got to come to school, or to return, when a fit of laziness has kept them away. Their nature is by no means deficient in affectionateness,

nor is it found hard to interest them for the time in general; but to keep up interest, to retain an impression, is exceedingly difficult. Their miserable habitations, and the filth in which their poor children live, is what a European can hardly conceive to be compatible, as it often is, with tolerable means and comparatively respectable character. The best hope for the Egyptians, as regards civilisation, is work among the children; for adults, reading and disseminating the Scriptures, which, when it goes hand-in-hand with schools, is likely, by God's grace, to produce a change sooner or later. While using outward means we would not by any means forget or undervalue prayer, but we believe some earnest Christians have been led latterly to make Egypt a subject of special prayer to God, and are thus strengthening the hands of those who are labouring there, and we believe all the mission agencies alluded to are carried on by Christians who know that without Christ they can do nothing, and may therefore feel a sure hope that our prayer-hearing God will call out a people who shall "speak the language of Canaan in five cities of the land of Egypt."

M. L. W.

United States.

THE last Thursday in the month of February has, for more than a third of a century, been observed by a large portion of our churches, especially of the Congregationalist, Presbyterian, Methodist, and Baptist denominations, as a "day of prayer for colleges." It has been customary to collect statistics, in view of these occasions, to set forth the spiritual growth of these institutions, and particularly the number of hopeful conversions during the year. In twenty-two colleges I notice that the aggregate of conversions given is 102; but had all the remainder reported, these figures would have been greatly increased. In the colleges and universities (of which, in the true sense of the word, we have only a few) the ordinary exercises are suspended, and religious services take their place. These are of two kinds: the public or chapel service, which every student is expected to attend, and where besides prayer a sermon on some edifying topic is delivered; and the more familiar meetings, at some of which members of the faculty, and others interested in the spiritual welfare of the students, make remarks, appropriate, as far as possible, to the state of mind both of the professedly religious and of the unconverted. The blessed fruits of the prayers and labours of this day have been abundant in the past, and not a few revivals that have extended from the colleges to the community at large have seemed to date from it.

A few of our institutions of learning have, however, held aloof from the general practice, among which I may name Harvard College, the oldest collegiate institution in the United States, and which, from the completeness of its schools and course of instruction, deserves more than any other, perhaps, the name of a university. This institution, now in the third century of its existence, was founded by the early Puritan settlers of New England, as a nursery of the Christian Church, but, as is well known, has fallen under the control of Unitarian directors. All efforts, popular and legislative, to restore it to the direction of those who would carry out the intention of the founders, have heretofore proved unavailing. Still some progress towards a better state of things has been made. Of six directors just appointed, to fill vacancies, &c., one is a Baptist, one an "orthodox Congregationalist," and one a Friend—the poet Whittier—the rest being Unitarians; and I also observe that the board has appointed a committee "to see what methods can be taken to give a truly university character to the theological department by inviting all Christian denominations in the state to endow professorships therein, to be filled by suitable men among themselves."

The Missionary Society of the Methodist Episcopal Church held its forty-fifth anniversary on the 10th ult., in Brooklyn, New York. Senator Willey, of the new state of Western Virginia, was among the speakers on this occasion. The receipts of this society surpass those of any previous year, amounting to about 150,000 dollars.

The American Tract Society can make an honourable exhibit of the work it has engaged in to benefit our soldiers in camp and hospital. Over one hundred thousand dollars have been expended by it for reading matter of a religious character, to be distributed in the army and navy. A considerable amount has also been devoted to the support of schools for the "contrabands" in and about Washington.

I must not conclude without calling attention to a very interesting and somewhat novel bequest, which will inaugurate a new era for the blind in this country, at least. A Mr. Horace F. Walworth of Louisiana, who has lately died, has devised one-half of his property, or about 250,000 dollars, to trustees, "for the purpose of establishing a printing-office for the publication of a paper or magazine, to be published weekly, for the use and benefit of the blind; which paper or magazine shall be printed with raised letters, or in the most approved methods for their use, and be distributed gratuitously among the blind of the Southern states, or sold to such as are able and willing to pay for such."

NEW YORK, *March*, 1864.

SUGGESTIONS AND REPLIES.

CAPTAIN SPEKE AND DR. KRAPF.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—In your number of the present month, in page 136, you have published the extract of a letter, in which Captain Speke, the celebrated discoverer of the Sources of the Nile, urges the establishment of a mission in the kingdoms Karague, Uganda and Unyoro, and in which the gallant captain would like me to show him that the Galla-country, for which I proposed a mission, is adequate to supporting a missionary undertaking. Most readily I will comply with the celebrated traveller's request.

In the first instance, I maintain (without apprehending any contradiction from previous or subsequent travellers), that the Galla-country, situated in the south of Abyssinia Proper, is one of the loveliest countries in all Africa, superior to any region I have seen to the south of the Equator. Elevated from 4,000 to 8,000 feet over the sea, and intersected by extensive grassy plains, wooded mountains and hills, it has a climate congenial in many parts to that of Italy and Greece, being neither too hot nor too cold. There is plenty of water emanating from wells, brooks and rivers. It is pre-eminently an agricultural and pastoral country, in which wheat, barley, and various kinds of maize and millet are cultivated. Bullocks, cows, goats, and sheep, are so cheap that I paid on the frontier of Shoa two dollars for an excellent bullock, and one dollar for 6 or 8 sheep.

Now, suppose a missionary would cultivate 20 or 30 acres of good land, which he could easily obtain from the chiefs, would he not be able to maintain himself and family on the spot? Suppose he were assisted by a few farming and trading companions, who understood the business theoretically and practically, and who would (besides many European seeds) introduce indigo, coffee, and cotton plantations, and combine international and foreign trade with agriculture, by collecting ivory, hides, bees' wax, and various other articles, would not all this largely pay the expense of the mission? I feel quite sure that a mission among the Galla would support itself, and prove no failure. The only difficulty lies at present in the continual revolutions which trouble Abyssinia, through which the missionary must pass in approaching the Galla. Were it not for the rebel chiefs at Godjam, the missionaries from the Pilgrim-mission at Chrishona, near Basle, would long ago have established a station among the Gooderoo Galla occupying the southern banks of the Abai or Blue river. Happily, the chief rebel has now been defeated by King Theodoros, so that the way will be open again in that direction. As all the Galla tribes between Shoa and Gurague are subject to the king, other missionaries might settle down in that region. It will, of course, be necessary to commence missionary operations among tributary Gallas, as the independent tribes are too savage to begin with them. Furthermore, the communication of the Abyssinian and Galla mission with Europe must not be lost sight of. For this reason the Pilgrim-mission has found it indispensable to establish intermediate stations between Abyssinia and Alexandria, hence the idea of forming twelve stations between Jerusalem and Gondar, the capital of Abyssinia, in order that the Abyssinian and Galla mission might not, as it were, hang in the air and be shut up from communication with the European home. And as the Pilgrim-mission could not carry out this plan by voluntary contributions, the committee is at this very moment collecting shares (40*l.* each, at 4 per cent. interest per annum) to the amount of about 2,000*l.*, which will serve as a capital to carry on trade in the interior, the overplus of which will cover the expense requisite for the stations which have already been set on foot, and which will hereafter be founded. An able commercial man has also been engaged, who will be at the helm of this commercial mission, which at the same time will be controlled at home by a commission of four able merchants.

Now permit me to say a few words about Captain Speke's mission plan regarding the countries he has discovered around the great lake Nyassa. His idea is, indeed, a most excellent one, which should be carried out without delay. I fully believe with the great discoverer, that from that centre Christianity and Christian civilisation would radiate to the west, east and south of central Africa, but the great question is, how to locate and keep up a mission so far inland. The gallant captain will be himself conscious of the difficulties he had in reaching from Zanzibar the equatorial regions; how nothing was heard of him and his noble companion for upwards of one year; what ample means were at his command, and yet they were scarcely sufficient for accomplishing the ultimate design. Whether the missionary starts from Chartum, ascending the White river, or whether he proceeds from Zanzibar and Mombas, he has to travel for many hundred miles, he has to contend with very beggarly and rapacious nations, and his expenditure will be very considerable. And suppose he obtains a footing in Uganda or Karague, how will he keep up his communication with Chartum or Zanzibar? At Ankober, in Shoa, the natives demanded one hundred dollars from Major Harris, for carrying a single letter to Tadjourra, on the coast; what would they demand in going from the lake to Zanzibar or Chartum? Would not the missionary be shut up entirely, unless the Society to which he belongs, or the British Government, establishes a regular boat-post between the lake and Chartum? And suppose, the missionary is

seriously taken ill, and ought to be removed speedily from his post, what will he do at such a great distance? How will it be with European females, without whom no mission can ultimately prosper? There is a great difference between a mere traveller who makes a rush into and through a country, and a missionary who is to stay there for life, at all events for a long period. The former can do without any communication with home, as his tour will soon be over; but it is otherwise with a missionary or permanent settler, who wants letters and various supplies from home. A man may bear this state of seclusion for a few years, but not for life: at all events, very few missionaries would be found who would submit for ever to this quasi-captivity in central Africa.

I myself had nearly the same plan in 1850, when I came home and proposed to the Church Missionary Society an equatorial Continental mission-chain, the chief link of which was to be at one of the heads of the Nile, which I then considered (and I still hold this opinion) to be at the foot of the snowy mount Kegnia or Ndur Kegnia, as Captain Speke no doubt would have seen or heard, if he had been able to go along the eastern, instead of the western bank of the lake. I was told that ten days' distance from the Kegnia there is the Baringu (baberi kú, great sea), which the natives also called Ukangani (ocean). I had also heard from the Galla in Abyssinia, when I asked them about their original home, that they came from Bargamo, *i. e.* from the banks of a sea, all which expressions were then very unintelligible to me, as I was not aware that there could be such a large lake in the interior. Already in 1844, I had heard of the lake Tanganyka, but I took it for a large river, for a chief of Barawa told me that the Kilimance river rose from it. The reason why I pointed to the Kegnia as being the central station between east and west Africa, was because I conceived that there must be an important water-shed,—some rivers running to the west and south, and others to the north and east. I supposed the distance from east to west was about 900 leagues, and in 1850 I proposed the location of 18 stations, each 50 leagues distant from the other. If every year only one station was established in the east and west at the same time (from the Gaboon river, or the Niger and Chadda in the west, and from Mombas in the east) the whole Mission line was to have been completed in nine years, at the cost of 10,000*l*. This was my idea in 1850. But now the matter would be more speedily accomplishable, if the links were forged at three points at once, viz., from the east at Mombas, from the Niger, and from the White river in the region which Captain Speke has pointed out. This central station could lend help to the missionaries coming up from east and west, for it would be easier to find an outlet to the coast than *vice versâ* from the coast inland. I am sure I would find a road to Barawa or Ukambari, and thence to Mombas, and there must also be an outlet towards the Chadda and the Gaboon river.

In regard to the Society which should take this great object into its hand, I think the Church Missionary is called before others, as this society has already a mission on the coast of Mombas, and several stations on the banks of the Niger. But several societies might step in, the one taking the central links, the others the stations in the east and west. But be this as it may, one point is of the utmost importance, viz., that this great object be executed step by step, not by taking too great strides at once. A clever general acts strategically, keeping his rear, centre and front well connected. Suppose we transfer a mission to Uganda, Unyoro, and Karague, we must have four or five stations in coming up from Chartum on the White river. We must have an Apostles' Road on the White river, as the Pilgrim-mission of Chrishona is about to form a line of stations between Jerusalem and Abyssinia along the Nile, the Blue river, and the Atbara. Without such a line of stations, the mission in Uganda would be suspended in the air, and ultimately perish. My own attempt at Ukambari (110 leagues from Mombas) and the attempt of the Oxford mission on the Zambesi, are corroborative of the necessity of successive advance. Both attempts aimed too much at penetrating at once to a long distance from the coast without intermediate stations, and therefore they were premature and abortive. The same will be the case with the Uganda mission, unless it be supported and connected by intermediate stations on which you may fall back in case of necessity. Mr. Rebmann is now preparing quietly a number of natives on the coast of Mombas, who in time will assist in working the stations inland. This is the right sort of Missionary strategy, to which I ought to have acted up in former times.

As to the rest, I again fully concur with Captain Speke, who states that the white and Arab traders will do immense harm when they have once reached the southern region. The Arab proselytism might easily produce a fanatic chief who would open another chapter of Fellátah religious warfare and slave-hunting, which has done so much harm in Western Africa. This calamity might be averted by executing the measures which Captain Speke has proposed. Only in one point I cannot agree with that gallant officer if he suggests that the British slave-vessel-hunting at sea should be abandoned. But I suppose he means that the withdrawal of the British squadron should take place after the interior of Africa has been studded with Christian missions and with the germs of Christian civilisation. If this is his view, I am at one with him. But should the British cruisers be withdrawn now, the slave-traders would be overjoyed, and carry on their nefarious traffic more than ever. Therefore I would say, "For God's sake do not remove your slave-catching naval force until you are historically sure that higher principles have taken root in the interior, that religious and civil development has been laid as the axe unto the roots of slavery and

the slave-trade. In the meantime God will bless you for every shilling you spend in the suppression of the slave-trade at sea.

Captain Speke has kindly offered 100*l.* towards giving any missionary a start who would go to instruct the Wahuma. Allow me to tell you that the Pilgrim-mission at Chrishona has now a station at Chartum, where the generous captain may engage a few of our missionaries if he will apply to the Pilgrim Missionary Committee at Basle. The latter will be ready to work up the White river as well as the Blue, if sufficient means can be obtained for the prosecution of this work.

Kornthal, March 8, 1864. DR. L. KRAPF.

REPLY TO "ANOTHER POINT TOO MUCH LOST SIGHT OF IN MISSIONS."

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—The department of CHRISTIAN WORK devoted to "Suggestions and Replies" promises to be both interesting and profitable, if conducted in a devout spirit and with a sincere aim to promote the cause of Christian missions. The letter of your correspondent T., in your last number, contains some sentiments which enlightened friends of the missionary cause will readily endorse. It also gives utterance to some opinions to which many, I believe, will demur. I confine my remarks to some passages of the latter class.

I cannot concur with your correspondent in those portions of his letter in which he refers to missionaries as defeating their object by wounding the prejudices of the people by condemning, without ceremony or delicacy, all their religious beliefs and practices. So I interpret the following sentences: "Is not our way of preaching Christianity generally too aggressive? Do we always take sufficient trouble to understand the people we are trying to convert? If we are to judge by the speeches at missionary meetings, and the tone of missionary periodicals generally, we should suppose that the right and proper way to preach the religion of Christ is to demonstrate to the heathen by force of argument, or of ridicule, that the religions they and their fathers have believed in are tissues of lies and absurdities. This is to be the first step before proving to them that *we* possess the well of truth pure and undefiled." In reference to the first part of this quotation, I must say, as one who has spent many years in the foreign mission field, that I cannot understand how the Gospel is to be preached to a heathen people without being "aggressive." As to our preaching being "too" aggressive, I presume a missionary, who is worthy of the name, and who knows something of his responsible office, and the character of the people among whom he labours, will not *needlessly* offend them by addressing them either in the style of ridicule or of angry invective. If he has a moderate share of common sense, to say nothing of piety, he will not be so foolish and wicked as to act the part your correspondent supposes; and I know no instance of a missionary doing so.

As to the speeches at missionary meetings, and even passages in missionary periodicals, I doubt whether these can be held to be veritable exponents of the style in which missionaries address heathen audiences. Mark how the Apostle Paul writes to the Christians at Ephesus, composing the church formed in that idolatrous city (Eph. ii. 1, 2, 3; comp. 1 Cor. x. 10 and xii. 2). The apostle did not use such "offensive" expressions when preaching to the idolaters in that place; but when writing to the converts, he could utter the whole truth without offence to any. In like manner Christian missionaries of the present day address the heathen people in the least offensive manner possible; but in *reporting* their proceedings to friends at home, they can utter the plain truth without restraint and without offence.

Your correspondent will, I hope, upon reflection, be convinced that he has judged our missionary brethren by an unfair standard, when missionary speeches, on an English platform, are adduced as evidence of the "offensive" style of their preaching.

He refers to the 17th chapter of Acts, as exemplifying the right way of approaching a heathen people. That beautiful narrative well deserves the study of all missionaries, as, I doubt not, they do study and aim to copy the example there set. But even at Athens the Apostle Paul emphatically condemned the idolatry of the people. And what does T. think of the same apostle's proceedings at Ephesus, recorded in the 19th chapter of Acts? Was not he guilty of the very things alleged against modern missionaries? Did not he express himself about "Diana of the Ephesians" in a style your correspondent would pronounce to be very reprehensible?

But to proceed.

After referring to St. Paul's address to the Athenians, T. asks, "Is this the way we speak to the heathen? Do we tell them that they are the offspring of God? Do we ground the confutation of idolatry on that simple fact?" These questions I would, in the name of every enlightened Protestant missionary, answer in the affirmative. The addresses of missionaries are, in numberless instances, but an expansion and amplification of the apostle's sentiments; and—not to say more—I am persuaded that T. is *mistaken* in attributing the want of missionary success to the offensive style of dealing with the people, treating their superstitions with ridicule or angry abuse. The truth is, that the simple assertion of the unity and supreme authority of the Godhead—the doctrine of one God, and one Saviour, is the most overwhelming blow to *every* system of idolatry, whether of ancient times or of the present day. And as this truth *must* be proclaimed by the missionary, however offensive it may be to his hearers, he dare not be silent. He must preach it, whether men

will hear or whether they forbear; and it is rather hard that they should be arraigned before the British public as your correspondent has arraigned them.

Again, T. asks, "Do we always take sufficient trouble to understand the people we are trying to convert?" I would answer — in the name of my missionary brethren and myself—WE DO. Some time ago a respected minister, a friend of mine, who seemed to have imbibed notions of the incompetency of missionaries, similar to those of your correspondent, gave it as his opinion that missionaries in India had never studied nor understood the Hindoo system, and were ignorant of the profound philosophy that underlies that mythology. I referred him to Mr. Ward's learned and elaborate volumes on Hindooism. He had never seen the work, nor other erudite and important publications that fully demonstrated the ability of missionaries to deal with the whole subject. And so, my friend being himself ignorant of what the men accused of ignorance had done, he gave them credit for knowing as little as himself. Mr. Maurice, and other writers of his stamp, have written so as to convey the impression that Protestant missionaries have too little philosophical culture to fit them for encountering the learned Bramins of India and the proud literati of China. It is easy for an author, sitting at his ease in his study at home, to cast imputations of ignorance on men who have gone far hence to the Gentiles; but it is easier to make such statements than to prove their truth. And I venture to think that not a few missionaries still in the field—to say nothing of those that are gone—have fully proved their efficiency as men of learning and research, and equal to any encounter with the learned men of the countries where they labour.

But, after all, what is the use of profound scholarship, since, according to your correspondent, there is little good to be expected from "argument;" and the missionary should confine himself very much to the simple exhibition of Gospel truth? He believes that it is "one of the greatest, saddest of our mistakes," that "we must pull down before we can build up." If so, then, we see little need for all the learning considered to be so indispensable for a missionary. But this is a shallow view of the matter, as must be evident to any thinking Christian man.

Your correspondent says that "deep underneath the folly and superstition, there is in all the great faiths of heathendom some vital truth which it is at our peril that we overlook." And he closes his letter thus: "We should do them a greater service by showing them what there was in their old faith which was true, than by leading them to think that it was all false together." These propositions are, we think, fairly open to question; but assuming their correctness, and admitting that service might be rendered to the cause of Christianity, by showing what is true in "all great faiths of heathendom," it happens unfortunately, that, to the great mass of the population of a heathen country, it is the gross idolatry of their system *in its practical manifestations*, occupying the thoughts, pressing on the senses, and stirring the passions, that they have to do with. To the great mass of the people it matters nothing what may "be deep underneath," while the system —Hindooism for instance—lights the fire to consume the widow; enjoins self-torture, self-immolation, infanticide, and other monstrous cruelties. If the tree is to be judged by its fruits, how comes it that these "old faiths," in whose deep roots there is so much truth and goodness, produce such fruits as these? We are warranted to judge of what "lies underneath"—by what appears on the surface, and appears universally, always and everywhere, as the development of the system.

I must not, however, prolong these remarks, and would only say, in a word, that a wise and faithful servant of Christ among a heathen people will vary his mode of preaching or conversation according to the occasion. To day he meets a caviller; to-morrow a proud bigot; the next day a scoffer; and then a bewildered enthusiast; and all of them, more or less, will show, when he comes to close quarters, that they are *unwilling* to be convinced that the Gospel he proclaims is *truth*, and that their own superstitions are to be renounced for the sake of it, or even *modified* by the reception of it. The missionary may expatiate as he pleases on the "deep thoughts concerning the relation of men to God," contained in their own books, but he will find that such discoursing has but poor effect in inducing a Hindoo or a Buddhist to become a disciple of Christ.

If it be, as your correspondent suggests, that modern missionaries have so little sense as to attack with the weapons of ridicule and vain argument the idolaters they wish to convert, we have only the more to regret that men like himself, whose sympathies and far-seeing sagacity so eminently fit them for missionary work, do not themselves take the field, and drive away the weak and unworthy men who occupy it. I humbly think that no man is entitled to bring charges so sweeping and so serious against the great body of our missionaries, especially those of India and China, as your correspondent has done, unless he has enjoyed very uncommon advantages of observation. Judging from the tenor of his letter, he is neither personally conversant with missionary operations, nor possessed of any peculiar means of information on the subject.

I do not ascribe to your correspondent any *intention* to harm the cause of missions or to injure its promoters. His letter bears no marks of unfriendly *animus*. But did it not occur to him that he was taking the most effectual means an anonymous writer can employ to weaken the hands, and grieve the hearts, and defeat the labours of our missionary brethren?

Would it not have been wiser and safer to send a private letter of inquiry and expostulation to the directors of our missionary societies, calling

their special attention to the fact he alleges, that missionaries are not doing justice to the Hindoo and Buddhist systems, "as expressive of man's deep desire of communion with God," and so grievously fail in their attempts to convert the people to the faith of the Gospel? Perhaps such communications would have elicited answers that might have saved T. the trouble of writing some portions of his letter, and have greatly modified the remainder.

I have already occupied too much of your valuable space, and conclude without a word more, although the subject is not exhausted.

I am, &c.,

W. S.

MEDICAL MISSIONARY DISPENSARIES AND TRAINING INSTITUTIONS FOR INDIA.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—The readers of CHRISTIAN WORK have had presented to them in some of its recent numbers a view of the operations of the Edinburgh Medical Missionary Society, both at home and abroad; of its medical mission in Madras; of its medical missionary dispensary in the Cowgate; of its monthly meetings with the students for the purpose of diffusing information, and of maintaining a friendly and social intercourse with the rising generation of medical men: yet, as mentioned in the last report of the Society, the directors are very far from imagining that their present arrangements admit of being stereotyped; they are anxious to enter on a new undertaking which has been repeatedly pressed upon their attention, and the object of your correspondent in this letter is to explain to the readers of CHRISTIAN WORK the nature and the need of the proposed extension of the Society's operations.

The Edinburgh Medical Missionary Society owed its origin to the desire felt by some friends of Christian missions to do something to meet the demand which had arisen on the foreign field for a larger supply of men skilled in the healing art to co-operate with those engaged in the spread of the Gospel. It was felt that a society having such an object, and occupying such a central and influential position as Edinburgh affords, could not confine its attention to any one section of the mission field; it seemed to be imposed upon it as a necessary consequence of being located at the seat of a great medical school, and at the centre of active efforts on behalf of vital Christianity, that it should be prepared to do everything possible and competent for such an institution to undertake, to supply to the evangelical missions of the churches healers of the sick willing to consecrate themselves to the service of Christ as fellow workers together with the preachers of the Gospel.

Universality and catholicity were from the beginning the characteristics of the Edinburgh Medical Missionary Society. It aspired to see its missionaries sent here and there and everywhere over the heathen world—to be guided by no other consideration in the selection of one locality, or of one section of the Christian Church with which to co-operate in preference to another, than by the relative amount of good it might be able to effect, and by the guidance of Providence in pointing out the way.

Though the medical missionary is not by profession a preacher of the Gospel, yet, thoroughly to accomplish his mission, he must be sent forth qualified to care for the diseases of the soul as well as the diseases of the body; to cure the aching heart as well as the aching head; to bind up the wounded and broken spirit as well as the wounded and broken limb. These were the words of Professor Simpson when he presided in the year 1860 over the second annual meeting of the Cowgate Dispensary, an institution formed to place students of medicine under Christian influences, and to teach and to train them to act as evangelists wherever their lot may be cast in the world. So well has this institution answered the purposes of its founders, under the able and judicious management of Mr. Burns Thomson, a man who has truly been said to unite the skill of the physician with the gifts of the evangelist, that already from this institution of only a very few years' standing, men of piety and zeal, well instructed in the knowledge of their profession, and in the application of it to missionary purposes, have gone forth in connection with different missionary societies to India, China, Syria, and to the islands of the sea. Scarcely less satisfactory is it to know that other young men trained in the institution, though not professedly medical missionaries, are now in their several spheres of labour practising their profession, on Christian principles and for Christian ends, to the glory of God the Father and to the promotion of the kingdom of Christ.

Very early in its history the Edinburgh Society came to the conclusion that its special province was only to create this particular evangelising agency, for employment afterwards by the missionary societies engaged in the direct promulgation of the Gospel, the paucity of the means at its own command dispelling the vain imagination it had at the beginning, that it could both train the agents and make use of them afterwards itself. The Society was compelled to recognise its distinctive and definite mission to be simply to teach and to train. In pursuance of this object, and to extend the sphere of its usefulness, it rejoiced at first to receive young men sent to it from abroad (converts of the Christian Churches) to be educated for medical missionary work; but experience in this department has pronounced so decidedly against the practice, that the Society has resolved to abandon it altogether.

Though compelled to relinquish the plan of having young men sent to it from abroad, the Society continued quite alive to the necessity of having young native converts to Christianity educated as medical

missionaries, who might co-operate with the native evangelists, and give to them the aid of so potent an auxiliary in the prosecution of their work. It was under these circumstances of disappointment and longing desire that the attention of the Society was directed to India, where, from the fact that already there exist at each of the Presidencies excellent medical schools, supported and patronised by Government, the Society might do for the young native students of medicine abroad exactly the same thing it is doing for our students of medicine here at home. These medical schools are numerously attended by a well-educated class of young men, a class increasing in number every day, so that eventually there will be scattered over every portion of the land native medical men who, from their liberal education and knowledge of European medicine, must always possess a very commanding influence in the native community.

Taking these facts into consideration, the poverty and not the will of the Society has restrained it from entering on so inviting a field of labour, a work legitimately its own, a mere expansion of its professed object from the beginning, a carrying forward unto perfection the work it had undertaken to do. It is in vain to expect that India can be supplied to any great extent directly from home with physicians, either of the soul or of the body. The main work of all missionary societies, whether clerical or lay, should be to teach and to train, and to send forth among the masses of the native population preachers, and teachers, and doctors of their own flesh and blood, lineage, and language.

A few weeks ago a liberal friend of missions offered, after careful inquiry, to give 1000*l.* for the establishment of a Medical Missionary Dispensary and Training Institution in Bombay, and a like sum for the establishment of a similar institution in Calcutta, provided that an equal sum be otherwise forthcoming before the 1st of May. The application to our generous friend was made after long-continued and united prayer, so that those most conversant with the history of this transaction look upon the munificent gift offered to us as a special answer to prayer, and an indication of the mind of God on the subject. Already half the sum to secure to us the grant to Bombay has been either realised or promised, and we are full of confidence that other kind friends will speedily come to our aid, and give us a right to claim the conditional gift. We have got the man ready to go, suitably qualified, and intimately acquainted with the practice of the Cowgate Dispensary—the prototype of the contemplated institution.

The only thing tentative or experimental in the present proposal, is the converting the dispensary into a training institution for medical missionary students; and should it fail in this respect, the value of dispensaries has been so well established in India and elsewhere by a most ample experience, that the contributors to this fund are secured from loss. Two thousand pounds, it is calculated, will suffice for the expenses of the institution necessary to be defrayed from home for a period of at least three years, before the expiry of which time it is confidently believed the institution will so commend itself that men will not be willing to let it die, and that both at home and abroad it will draw its resources from an extensive and influential constituency. We want, not annual subscribers at present; our request is for single donations, since without the guarantee of a realised fund for its continued support while taking root and developing itself, the Medical Missionary Society will not incur the responsibility of its management.

The constitution of the Edinburgh Medical Missionary Society is an ample guarantee for the unsectarian character of the contemplated institutions. On the direction of the Society are gentlemen of all our religious denominations, and the sub-committee for examination of candidates for employment consists entirely of ministers of the different evangelical churches, eminent men of the English Episcopal Church, of the Scotch Establishment, Free Church, United Presbyterian, Baptist, and Independent. On the assured ground, then, of our catholicity, we have no hesitation in appealing to Christians of all denominations to enable us to claim this munificent offer of a well known most liberal friend of missions. The time is limited, and the sum we require is limited also; we trust that able and willing friends will within the limited time supply the needed amount.

Donations may be sent either to Dr. Omond, the treasurer of the Society, No. 43, Charlotte Square, Edinburgh; or to Mr. B. Thomson, 39, Cowgate; the Superintendent of the Medical Missionary Dispensary; or to myself, The Convener of the India Sub-Committee of the Medical Missionary Society, 9, Royal Circus.

I need only refer to your own pages in proof of the estimation in which medical missions are held by the ordained missionaries. What all our mission schools are doing so well for the young by placing them in familiar and intimate connection with the missionaries, medical hospitals and dispensaries might be made to do in a great measure for a large portion of the adult population; they would bring them into contact with the evangelist under circumstances the most favourable for the communication of religious truth. And as the utter inadequacy of European agency to undertake this work must be apparent to all upon the least reflection, these medical missionary dispensaries should, like our schools where native preachers are taught, be so constituted as to become, in connection with the medical colleges at the different Presidencies, institutions for training the young native Christian students of medicine as medical missionaries to their own neglected countrymen.

I am, sir, yours faithfully,

K. Mac Queen.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

THE schools planted at various points among the heathen have been among the most interesting and successful departments of missionary work. The histories of some of them are arranged by Miss Barber in a pleasant volume,* and with so much skill that the book is sure to be a favourite in Christian households. West Africa, India, and North America furnish material for the sketches, and while the facts are drawn exclusively from the records of the *Church Missionary Society*, there is nothing narrow about the book; it will carry a good impulse with it for all missionary societies. There is just enough sketching of the country and the people to make the stories intelligible, and few children who take them up will find it easy to lay them down.

Mr. Irving's contribution to missionary literature appeals to us on different and altogether larger grounds. The noble edition of Irving's works,† of which the first volume has been issued, is the fittest tribute that has been paid to his memory. The interest excited by his life has no doubt prepared the way for a true appreciation of those matchless treatises with which he enriched our English tongue, and those sermons that recalled, and not unworthily, the days of Taylor and Hooker and Donne. It is felt that he cannot be set aside as an enthusiast, that it was not the eccentricity of the man nor mere accidental aids of manner that drew the crowd about him, but the singular eloquence with which he clothed the most solemn and often forgotten truths. By these collected writings he will take his proper place in the literature of our English theology. It is cheering to find a work so massive as this undertaken at a time of so much superficial and hurried reading, and argues confidence in the work and confidence in the public. It would be hard to point out healthier reading or a finer exposition than that of the *Parable of the Sower*, that occupies most of the volume. There are, besides, an essay on the reading of the Word of God, and that perhaps most eloquent of his writings, on the Book of Psalms, some minor fragments, and the expanded discourses on *Missionaries after the Apostolic School*. As an upholding of the principle of a life of faith, and of the weak instruments of God against all the might of the world, and the rules of a worldly spirit, this discourse will repay study. It may be too restricted in its conclusions, but it will remain among the most forcible and eloquent appeals that have been made to the Church for a missionary spirit. There is room for but one quotation:—

"They are launched into a stormy sea, a sea of storms and shipwreck is before them, and their frail bark is not fenced or fitted out for any storm, or furnished for any voyage. So the world would say, because so it seemeth in the eye of the world, which looketh but upon the visible and temporal forms of things. It is madness, they would say, moon-struck madness, to think that of such should come any speed; it is not in the nature of things they should exist a week in any region of the earth, and in barbarous regions not a single day: no policy of insurance would do their risk at any premium: they are shipwrecked, cast-away creatures, doomed to death, and destined to effect no good, even if they should outlive their first outsetting. Men must have a livelihood before they can speak or act: they must have protection to cover them from the tyranny of power, and law to save them from the riots of the people: they must be well paid, if you would have them work well; for if a man have no comforts his life is miserable. What! such mendicants as these convert the world! say the well-conditioned classes; vagrant, vagabond fellows, they are fitter for the stocks or the common jail. Such illiterate clowns, such babblers as these, instruct mankind! say the learned classes; away with them to their nets and fishing-craft. And, say the political classes, it is dangerous to the State; they cover plots under their silly pretences, and must be dealt with by the strong hand of power. Methinks I hear, in every contemptible and arrogant speech which is vented against the modern missionaries by worldly and self-sufficient men, the echo, after two thousand years, of those speeches which were wont to be poured upon the twelve apostles and seventy disciples, when they began to

* *Sweet Childhood and its Helpers in Heathen Lands. Being a Record of Church Missionary Work among the Young in Africa, the East, and Rupert's Land.* By M. A. S. BARBER. Cr. 8vo. pp. xii. 324. London: *Nisbet & Co.* 1864.

† *The Collected Writings of Edward Irving.* In Five Volumes. Edited by his Nephew, the Rev. G. CARLYLE, M.A. 8vo. pp. x. 645. London: *Strahan & Co.* 1864.

emerge out of the foundation of society, into the neighbourhood and level of its higher ranks."

In reading Sir Charles Lyell's *Antiquity of Man*, Mr. Brodie was struck, like many others, with the inconclusiveness of the reasoning; with the apparent recklessness with which facts were brought forward. It was the more noticeable in a writer of Sir C. Lyell's cautious and moderate habit; and it led him to a closer investigation of both the facts and arguments of the book. The result, Mr. Brodie states to be, that a large proportion of the facts brought forward are not fairly stated, and that the conclusions are not warranted by the evidence adduced. The reasons for these statements are contained in an unpretending volume,* which those who have studied the large work should be careful to read. The rising of the land in Sweden, has been assumed as the measure for similar upheaval elsewhere; Mr. Brodie points out that no general measure can be assigned. Sir C. Lyell declares that *seventeen* centuries have lapsed since the upheaval of the central portion of Scotland, though that did not take place till after the Roman era; he is reminded that the Romans only left Scotland in the year 420. Sir Charles Lyell calculates the growth of peaty deposit at an inch and a fifth in a century. Mr. Brodie quotes against him "an author on whose memory we can place greater confidence," who is Sir Charles Lyell himself, in his earlier *Principles of Geology*, and who says that Roman roads have been found covered to the depth of eight feet by peat, and that there is a moss in Ross-shire where peat was dug half a century after its formation. With the same sagacity Mr. Brodie pursues the other arguments for the Antiquity of Man, and proves that there is no real force in them; that they are built up of assumptions and strengthened by what turns out to be contradictions, that they are speculations as devoid of caution as reverence, and that there is no sufficient reason shown for making the old Hebrew statements bend to the conclusions of modern geologists. At the same time he does not reject the possibility of a race of pre-Adamite men; and "the author does not object to Sir Charles Lyell's conclusions in regard to the antiquity of the earlier remains of man, because they are contrary to Scripture; he regrets them simply because they are unsupported by facts." Mr. Brodie is already known by an intelligent, careful, and thoughtful book on *The Rational Creation*. He is a man of evidently calm and sober views, devoted to science, with sufficient knowledge to grasp the bearings of geological speculation, and sufficient width of mind to prevent him regarding science as hostile to Scripture; and what he has written is an admirable illustration of the temper in which such discussions should be conducted, above all by Christian men. His book is one that will commend itself to all who have reflected on the subject—one that, though small, will be of great service to the truth.

Replies to M. Renan are issued from the press with almost as much rapidity as to Bishop Colenso. The subject is more readily dealt with in an effective way: the writers are more at home upon it; nor does it make the same demands upon their scholarship. Replies are preparing upon this side of the water; and in the meanwhile the *Tract Society* have wisely issued a little volume* containing Dr. Schaff's argument from the character of Christ for his divinity, and two reviews of M. Napoleon Roussel. Dr. Schaff's essay was published before M. Renan's book; it is not, therefore, strictly a reply, but it has all the force of a reply. There is not so much originality and power in it as in Bushnell's well-known argument from the same premises; nor is M. Roussel's portion so telling and brilliant as the tract of Dr. Pressensé. Put together they constitute an admirable volume, compact, scholarly, and handy, and which ought to have the widest circulation. Dr. Schaff is one of the most reliable, and accurate, and acute of our theological writers, and has amply maintained the position which Neander, Bunsen, and others foretold he would assume; and his treatise is sufficiently popular and intelligible without being written for popularity. M. Roussel has met a better translator than Dr. Pressensé, and his clear, sharp sentiments ring out well in English. He puts together the inconsistencies and errors of M. Renan with skill, stripping off the veil of eloquent language and sentiment, and subtle concession to popular opinion, that hide M. Renan's real conception of Christ, then draws back, and points to the monstrous figure that is left. Readers will have it in their power to contrast this with the noble picture of our Divine Lord drawn from the Gospels by Dr. Schaff. His way of dealing with M. Renan's "gentle enticing" of texts is a fair specimen of M. Roussel's manner. By this method we undertake to make *oui* mean *non*. First of all, it is a simple fact that *oui* and *non* are nearly relative; *oui* is a monosyllable, *non* is a monosyllable; *oui* has three letters, *non* has three letters; *oui* contains an o, *non* also contains an o. Do not be surprised that *oui* should have an *u*, and *non* an *n*. Do you not see that *u* is only *n* turned upside down? If there are two *n*'s in *non* it is simply the same letter doubled; and if there is an *i* in *oui*, the Greeks will tell you that it must be an iôta subscribed. You see, then, that by "gently enticing" it, *non* means *oui*.

In *Christian Home Life*† the *Tract Society* have

* *Remarks on the Antiquity and Nature of Man, in Reply to the recent Work of Sir Charles Lyell.* By the Rev. James Brodie, A.M. Cr. 8vo. pp. viii. 147. Edinburgh: *Johnstone, Hunter, & Co.* 1864.

* *The Christ of the Gospel, and the Romance of M. Renan.* Three Essays by the Rev. Dr. Schaff and M. Napoleon Roussel. Cr. 8vo. pp. vi. 187. London: *Religious Tract Society.* 1864.

† *Christian Home Life, a Book of Examples and Principles.* Cr. 8vo. pp. vi. 216. London: *Religious Tract Society.* 1864.

issued another excellent book. The pages of the Bible and of Christian Biography furnish the abundant illustrations, which are selected in a catholic spirit, and pleasantly put together. *Home Piety, Teaching and Training, The Formation of Character, The Lord's Day at Home,* and *Social Intercourse,* are some of the subjects on which the author writes. *Pleasant Hours with the Bible** is a reprint, with Key, of sundry Biblical questions that appeared in the *Sunday at Home.* It is intended for the instruction of the young; but many of the questions might have been happier.

Devotional literature continues to flow from the press in a steady stream. It would be curious to note how many collections of Hymns have been published within the last ten years; how many vary in no more than a different arrangement or another binding. Yet new collections still find readers, and publishers, it may be supposed, still find profit. These modern collections are incomparably richer, and more accurate than any before, and are much borrowed from the poets of the seventeenth century, the German Hymnology, and contemporary writers. Independent of the mere pleasure of reading a devout hymn, the taste for such reading cannot fail to be elevated; nor is it likely that the English Hymn will again sink so low as the crudities and extravagances that took up so much space in the hymn-books of fifty years ago. Mr. Kemble has edited a very fair compilation,† and one that derives interest from its varied selections and chronological arrangement. The old English Hymns are in great force, and most of those from modern writers are very beautiful. It is worth observing, that where a hymn is a translation from the Latin or German, the original is pointed out. The paper, printing, and binding are all that could be desired. Of another type of devotional book is *The Spiritual Casket,*‡ among the very best of the Daily Readings that have been furnished by pious men to the Church. Gossner's mind was peculiarly suited to such work; he bestowed great pains upon it; it contains the result of many years' meditation, trial, and faith; and is a comfort to others with the comfort wherewith he himself was comforted of God. It is not a collection of mere excellent words; it is the brief, pregnant unfolding and application of Scripture, by a man whose gifts of that sort were rare. The translation, some mannerisms that may easily be corrected notwithstanding, is faithful; and the book is one that is certain to penetrate into Christian households. Fuller's *Good Thoughts** have also made their appearance in a new and pretty edition. It is a wholesome sign of the time that there should be a demand for the pithy thoughts of the pithiest of divines.

The third, and unfortunately the last, volume of *Plain Words*† is as excellent as its predecessors. It is a model of what a missionary paper addressed to Irish Romanists should be. It is a disaster to the cause of Christ in Ireland that such a periodical should cease; and it must be hoped that the editor will soon be in a position to resume his labours, as valuable to the class of readers he addresses, as those of the conductors of the *Catholic Layman* were to theirs.

The titles of the following pamphlets will explain their character. *Thomas Raffles, D.D., LL.D.* A Sketch by J. Baldwin Brown, Minister of Claylands Chapel (*Jackson*).—*Paradise: or the Present Home of the Holy Dead.* A Discourse on the occasion of the death of Archbishop Whately. By the Rev. W. Crook (*Hamilton, Adams, & Co.*).—*First Lessons in the Life of Our Lord.* By Charles Wills, M.A. (*Jackson*).—*Simon the Nazarite, and Jesus the Nazarene.* By R. C. Morgan (*Morgan & Chase*).—*The Diaconate Restored as a Permanent Order in the Ministry.* By the Rev. H. W. Stewart (Dublin, *Hodges*).—*The Irish Church Missions, and the Rev. George Webster.* The complete copy of the whole documents. Published by order of the Committee of the Society (Dublin, *Herbert*).—*The Only Complete Copy of the Correspondence between the Rev. G. Webster, and the Revs. H. C. Eave and A. R. C. Dallas.* Edited by Four Rectors (Dublin, *Hodges*).—*Biblical Tracts for Every Day in the Year, on the most important Facts and Doctrines of Scripture, illustrated from itself.* By Robert Young (Edinburgh, *G. A. Young.—January,* 1864).

* *Pleasant Hours with the Bible; or Scripture Queries on Various Subjects. Answers to the Scripture Queries.* 16mo. London: *Religious Tract Society.* 1864.

† *The Book of Sacred Song,* with a Preface by the Rev. Charles Kemble, Rector of Bath. 12mo. pp. xviii. 336. London: *Seeley, Jackson, & Halliday.* 1864.

‡ *The Spiritual Casket; or Daily Bible Meditations.* By John Evangelist Gossner. Translated from the German. With an Introduction by the Rev. E. H. Bickersteth. 24mo. pp. xii. 468. London: *Shaw & Co.* 1864.

* *Good Thoughts in Bad Times; Good Thoughts in Worse Times; Mixed Contemplations in Better Times.* By Thomas Fuller, D.D. 24mo. pp. 397. Liverpool: *Howell.* 1863.

† *Plain Words. Spoken in Behalf of the Ancient Apostolic Faith.* Edited by the Rev. H. Magee. Vol. III. 8vo. pp. 190. Dublin: *Bible & Colportage Society.* 1864.

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